CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE" NO. 3.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JANUARY 20, 1849. WHOLE NO. 1432.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(Near Washington Street.)
NATHANIEL S. FOLSOM, EDITOR.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

REV. HIRAM WILSON.

[We are personally acquainted with the writer of the letter below, and know him to be unwearied in his philanthropic efforts, self-denying, faithful.]

"I shall leave Boston for Galveston, Texas, about the first of January, in the first regular packet, and return in the same vessel, on missions of emigration, temperance, Sunday and other schools. Any donations of school books, new or second-hand, shall be carefully and faithfully applied. Bibles, testaments, prayer books, Methodist prayer and hymn books, temperance documents, tracts and song books, small histories of our Savior, the Saints, Moses, Samson and others, and good men of all ages and nations, *for* youthful minds, will be thankfully received. Also, new or worn clothing, for men, women, and children, or remnants of cloth. Small donations in cash would be found very useful. As some industrious and sober families could not attend the two churches I was engaged in starting at Harrisburgh and Lynchburg, some three years since, for want of better and more comfortable clothing, donations of any description of wearing apparel, new or second-hand, would be received with much good feeling by the colored population, who are my care, and always will be; for they have the feeling of gratitude above all others.

It was singular that after the formation of two temperance societies, in a place where a religious meeting was never before held, they wanted and immediately had preaching. The emigration part of my mission to Texas is to see what the owners of the land will do for good industrious farmers from Europe; not loafers nor speculators, but real sober workmen, with their *families*, when they shall arrive. The annexation stopped in a great measure emigration to Texas, as the government does not as formerly give three hundred and twenty acres of land on the arrival of every emigrant. Still, owners of of land might with safety offer such inducements as would cause industrious workmen to emigrate thither. Land owners in the States might do the same. I am not particularly desirous for Texas, but for the emigrant—tha the may settle in a healthy climate. Any land owner in any State, having tracts to settle, may address me, post-paid, at Lynn, till about the middle of April next, at which time I hope to leave Boston for Great Britain, and perhaps for the continent.

If I am fortunate in having presents of books, clothing, &c., for my mission, I shall hold leeves for their distribution at Lynchburgh and Harrisburgh; and if I am well supplied, likewise at Cedar Bayou, where there are regular religious services held.

My wish is that all denominations of Christians will lend a helping hand to my mission, as I am, and always have been *self-paid*. My object is not sectarian, but to benefit my fellow men.

As a reference for strangers in other States, I can only refer to New Englanders, to whom I am generally known.

Any articles may be sent to Mr. E. Phillips' lace store, 251 Washington street, up stairs; Mr. Hallet's upholstery store, 16 Dock Square, or the Post Office in Lynn.

N.B. Donors, wishing to see me, may leave their names at either of the above places, and they shall have my immediate attention; or I shall be at Mr. Phillips' store every Thursday, Mr. Hallet's every Friday, and at Lynn every Saturday, till I sail.

JOHN WILSON.

AVERTING THE CHOLERA.

A writer in the *Tribune*, recommends a day of fasting and prayer as the best means of preventing the ravages of the Cholera. Now, without inquiring into the sense which he attaches to his language, let us confess at once that we have great faith in the efficacy of the means here recommended, but then, we must provide that these means should be rightly applied.

It will not do, for instance, in regard to the fasting, to abstain for a single day from turkies and plum puddings, and then fall to the next with a redoubled and sharpened appetite. Nor in regard to the praying, will it do to go to church in the morning, eat an unpalatable cold dinner, and look dismal all the rest of the day, for the want of something to do. Such fasting and such praying would have about as much effect as the beating of old stone drums by the South Sea Islanders has in keeping off an eclipse, or nailing a horse-shoe against a wall has in dissipating the evil influence of witches. The old monster of a Cholera will go on his devouring way, trampling thousands to the earth, and breathing death through all the wide air.

But if by fasting, it be meant that the poorer classes of this country should be enabled to abstain from the wretched and vitiated food which they eat, that they should not pour down their throats bad rum and whiskey by the bucket-full, that they should refrain from smoky and dirty houses, from greasy workshops, from cellars half-filled with water, from filthy garrets, from beds with more than a dozen in, and from a thousand other *excesses* of civilized life; and if it be meant, at the same time, that the richer classes should abstain from crowded and badly-ventilated saloons, late suppers, superfluous wine, and the unrelaxing pursuit of business, then we trust that the fasting will be carried on not for one day only, but for a year, yea for a lifetime.

Again: if it be meant by prayer, according to the adage of the old monks, *Laborare est orare*, that men should do what they ask, so that they would with one accord set about purifying their houses, cleaning the streets, emptying sewers, opening baths for the multitude, providing wholesome food and comfortable clothing for the poor, then it would be a noble and efficacious prayer.

Would it not be a grand-sight—grander far than the storming of Chapultepec, even if it should last only for one day! Consider it for a moment,—that all the praying inhabitants of this city should turn to, like an army with banners, to pull down the lazar houses, wash out the noisome cellars, open the dark passages, cut off the dirt-mountains, in short to "cleanse the tuffed bosom of the perilous stuff that hangs upon the heart!" Who can estimate the good that would be done! Who will undertake to measure the efficacy of such praying!

But, instead of setting apart a single day for special effort against the Cholera, we would advise that several days be devoted, on the part of the clergy and christians generally, to an elaborate inquiry into the causes of epidemics and plagues. We do not mean the immediate causes, such as the landing of passengers &c., over which physicians and the Board of Health assume a control, but the more remote moral and social causes which produce these fearful irruptions of disease. We may depend upon it that we have not gone to the bottom of the matter when we have decided that the Cholera is contagious or non-contagious, still less have we exhausted the whole philosophy of it, when we talk of a mysterious visitation of Providence. It eases our consciences to ship these things off upon that vague personification called Nature, or to ascribe them to the Deity, but we do not thereby prevent their recurrence, or satisfy the demands of Truth.

It is because the earth is not subjected to that thorough and integral cultivation which is absolutely essential to its health, that vast Saharas are left upon its surface; that immense morasses, sending up perpetually the most noxious gases, extend from one nation to another; that all sorts of rank and luxurious growths are allowed to perish and rot upon the ground; that the currents of electricity are disturbed by irregular action, producing in the globe pretty much the same effect that a daily debauch does on the nervous energy of a man; that the mountains, those mighty lungs, are stripped of their wood, as if one should carry away every little while some lobe of his breathing apparatus; in short, it is because society is not truly organized that innumerable disorders are introduced into the physical system of the globe, which vitiate the atmosphere, which derange the fluids, which penetrate to the very sources of human life.

Thus, disease is generated in some solitary individual—perhaps an outcast from society—but who as Carlyle, borrowing from Considerant, says, proves *his* humanity by inoculating a whole neighborhood. The great law of human solidarity, of the oneness of man, intervenes, and the disease diffuses itself over nations and continents. Society having neglected its duty to the earth, its members individually, to itself organically, pays the recompense in asphyxias and fevers. Azrael the angel of death sweeps the world in the form of plagues, famines, and droughts. Yet men will not learn the lesson which such events teach. They will confess that they are punishments of sin, they will bewail their transgressions even in a general rhapsodical way—but the master-sin of all, their denial of the mutual responsibility of the whole race, they wink out of sight, asking with Cain, "Am I my brother's keeper!" Yes, my dear friend, let the Cholera, if no better motive, teach you, that you are your brother's keeper,—or his Victim. [Harbinger.

DRAINAGE AND CHOLERA. The Europeon Times of the 25th ult. mentions as a remarkable fact that of the 290 deaths from cholera which occurred in London since the 14th of October, not fewer than 221 have occured on the South side of the Thames, where the drainage is less perfect than on the Northern Banks, whilst the population of the latter it perhaps tenfold greater. A writer in the Medical Times, says he has ascertained from careful inquiry, that the cholera has been severe only upon grounds having a very low level.

THE ENGLISH COUNTRY CLERGY.

IN THE TIMES OF CHARLES II.

"The clergy were regarded as, on the whole, a plebeian class. And, indeed, for one who made the figure of a gentleman, ten were mere menial servants. A large proportion of those divines who had no benefices, or whose benefices were too small to afford a comfortable revenue, lived in the houses of laymen. It had long been evident that this practice tended to degrade the priestly character. Laud had exerted himself to effect a change; and Charles the First had repeatedly issued positive orders that none but men of high rank should presume to keep domestic chaplains. But these injunctions had become obsolete. Indeed, during the domination of the Puritans, many of the ejected ministers of the Church of England could obtain bread and shelter only by attaching themselves to the households of royalist gentlemen; and the habits which had been formed in those times of trouble continued long after the re-establishment of monarchy and episcopacy. In the mansions of men of liberal sentiments and cultivated understandings, the chaplain was, doubtless, treated with urbanity and kindness. His conversation, his literary assistance, his spiritual advice, were considered as an ample return for his food, his lodging, and his stipend. But this was not the general feeling of the country gentleman. The coarse and ignorant squire, who thought that it belongs to his dignity to have grace said every day at his table by an ecclesiastic in full canonicals, found means to reconcile dignity with economy. A young Levite —such was the phrase then in use—might be had for his board, a small garret, and ten pounds a year, and might not only perform his own professional functions, might not only be the most patient of butts and listeners, might not only be always ready in fine weather for bowls, and in rainy weather for shovel board, but might also save the expense of a gardener, or of a groom. Sometimes the reverend man nailed up the apricots, and sometimes he curried the coach horses. He cast up the farrier's bills. He walked ten miles with a message or a parcel. If he was permitted to dine with the family, he was expected to content himself with the plainest fare. He might fill himself with the corned beef and the carrots: but as soon as the tarts and cheesecakes made their appearance, he quitted his seat, and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded.

Perhaps after some years of service he was presented to a living sufficient to support him: but he often found it necessary to purchase his preferment by a species of simony, which furnished an inexhaustible subject of pleasantry to three or four generations of scoffers. With his cure he was expected to take a wife. The wife had ordinarily been in the patron's service; and it was well if she was not suspected of standing too high in the patron's favor. Indeed, the nature of the matrimonial connexions which the clergymen of that age were in the habit of forming, is the most certain indication of the place which the other held in the social system. An Oxonian, writing a few months after the death of Charles the Second, complained bitterly, not only that the country attorney and the country apothecary looked down with disdain on the country clergyman, but that one of the lessons most earnestly inculcated on every girl of honorable family, was to give no encouragement to a lover in orders, and that, if any young lady forgot this precept, she was almost as much disgraced as by an illicit amour. Clarendon, who assuredly bore no ill-will to the Church, mentions it as a sign of the confusion of ranks which the great rebellion had produced, that some damsels of noble families had bestowed themselves on divines. A waiting woman was generally considered as the most suitable helpmate for a parson. Queen Elizabeth, as head of the Church, had given what seemed to be a formal sanction to this prejudice by issuing special orders that no clergyman should presume to marry a servant girl, without the consent of her master or mistress. During several generations accordingly the relation between priests and handmaidens was a theme for endless jest; nor would it be easy to find, in the comedy of the seventeenth century, a single instance of a clergyman who wins a spouse above the rank of a cook. Even so late as the time of George the Second, the keenest of all observers of life and manners, himself a priest, remarked that, in a great household, the chaplain was the resource of a lady's maid whose character had been blown upon, and who was therefore forced to give up hopes of catching the steward.

In general the divine who quitted his chaplainship for a benefice and a wife, found that he had only exchanged one class of vexations for another. Not one living in fifty enabled the incumbent to bring up a family comfortably. As children multiplied and grew, the household of the priest became more and more beggarly. Holes appeared more and more plainly in the thatch of his parsonage and in his single cassock. Often it was only by toiling on his glebe, by feeding swine, and by loading dung-carts, that he could obtain daily bread; nor did his utmost exertions always prevent the bailiffs from taking his concordance and his ink-stand in execution. It was a white day on which he was admitted into the kitchen of a great house, and regaled by the servants with cold meat and ale. His children were brought up like the children of the neighbouring peasantry. His boys followed the plough; and his girls went out to service. Study he found impossible; for the advowson of his living would hardly have sold for a sum sufficient to purchase a good theological library; and he might be considered as unusually lucky if he had ten or twelve dogseared volumes among the pots and pans on his shelves. Even a keen and strong intellect might be expected to rust in so unfavorable a situation." [Macauley's History.

REV. DR. COX ON ETHNOLOGY.

[We take the following from a Report, in the Independent, of a meeting of congratulation for the redemption of the daughters of Mr. Edmonson from slavery. It has the peculiarities of Dr. Cox, but we regard it as very interesting and valuable, and wish the Doctor would be as true and Scriptural on other oints.]

He came here particularly to give some proof from the Bible of the identity of the human race. I am going to prove, said he, if I can, that a man is a man—a very hard thing to prove.—

Some things are too obvious for proof. I hardly like to insult a fellow-being by attempting to prove them.

It is an interesting fact to know, first, that true liberty, as I really believe it is, is the growth of genuine Christianity. I believe it. I believe that our Declaration of Independence would never have been fulminated, but for the teachings of the Gospel. Jefferson acknowledged that he got some of the best thoughts embodied in that instrument from a preacher. I believe that a clear view of the identity of the human race is as essential to the true religion, as is the knowledge that Jesus Christ came on erath, and died for man.

But there is a sentiment that is going the rounds of our infected liturature, and sometimes disgracing the professor's chair, not only of a university, but even of the theological seminary. It has sometimes shed its poison upon writers on the prophecies. I will not give the names. It would hurt their fames. But I would say, that I am grieved, and astonished, when I read, in many books, such sentiments as these: "The slave-trade, gentlemen, don't be frightened at it, is only accomplishing the prophecies,—don't you know that the history of the Gold Coast, and kidnapping, and murders, and bartering in flesh, and blood, and bodies, and souls—all that is accomplishing the prophecies and providences of God! How wonderfully are these prophecies fulfilled!"

I was once attending the examination of a Young Ladies' School before a large audience. The lady in charge asked me to examine a class in Biblical History. I was hearing these girls illustrate the fulfilment of prophecy. One of them said the present condition of the slaves in this country illustrates the truth of Scripture. "Will you please to say how you arrive at that!" "Why," she said, "the cursed seed of Ham!" I said, "I have heard that some of those slaveholders down South have got all that Scripture by heart, especially that part of it which is not there. If you will look at the text, in the ninth of Genesis, you will find "Cursed be Canaan;" not Ham. Where did Canaan live! On the Gold Coast of Africa, or near the Mozambique Channel! Pretty little parrots dressed off for the scene, they didn't recollect, they had lost their cue; their memories would not give them any help to answer that question. I begged them to look at their Bibles. They read "Cursed be Canaan." Who was Canaan! They could not tell. They knew nothing more of his relation to Noah or to Ham, than they did of his relation to *gammon*. I will not say what I said afterwards, but I will say here, in reference to Ethnology, the science which teaches the origin and migration of parent nations, it is so valuable a science, that we ought to have a professorship, and teach it in every University. Every educated man, at least, ought to know the origin of each stream, and the confluence of the streams that make great nations. It is astonishing to see what ignorance prevails, and how unlike the prevailing belief is from what the Scriptures say, when catechized. We are all descended from Adam no more than from Noah. And here I would remark, that general declaimers talk loosely about thousands of generations; and learned men, unless they have thought on the subject, are liable to the same mistake. Noah was the great Patriarch of the post-diluvian world. He was the tenth from Adam. How many links do you think there are between us and Adam! certainly not two hundred. Moses was the 10th from Noah and the 20th from Adam. After him there are 15 centuries to Christ —eighteen-and-a-half since. Allow three generations to a century, and there are just a hundred generations from Moses, or say 126 from Adam to the present time—at any rate, much fewer than 200 generations. In the whole world, with all the varieties of condition, it is not probable you will find one instance in which there are two hundred links in the chain of a man's ancestry.

I shall never feel satisfied with my country, while this absurdity of Slavery remains. I love my country, as Cowper loved England,

"With all thy faults I love thee still."

Was not this a large charity enough in Cowper! But I do not love my country's faults. I love myself, but I do hot love my own faults—I hate them. I do not believe a man can love himself properly, unless he hates his faults. You preach so, Mr. Beecher, and so did your father before you. The way to love one's country is to look at its faults, to probe its ulcers, in order to heal them. If they are left to work inwardly, and are not examined and brought to light, they will destroy the system, like that internal cancer which slew Napoleon. As Horace, a heathen poet, says, in Cowper's translation,

"If fools have ulcers, and their pride conceal 'em,
Fools must have ulcers still, for none can heal 'em."

Slavery immedicated, will destroy this nation. By the memory of Plymouth Rock, and of Independence Hall, and by the hopes of California, let that not be!

The map was here displayed, and explained in detail. The initial letters in the margin stand for Noah and his posterity. Next to him are Japheth, Ham, and Shem. The perpendicular line of letters is simply to evince the lineage of Moses, as the 26th from Adam. They stand for Abram, Isaac, Jacob, Levi, Kohath, Amram, Moses. Shem has precedency only as the ancestor of Christ; though the youngest of the three. This is remarkable throughout the Old Testament. The laws of primogeniture, honored universally there, are always modified, in every generation, to distinguish that branch from whom the Messiah descended. Abraham is put before his three elder brethren; and in the house of Jesse, all his sons must give place to that ruddy lad, who was keeping the sheep in Bethlehem. In the house of David, Absalom and Adonijah lost their lives by attempting to violate this order of Providence, and Solomon succeeded. So of many others, by a wisdom which, always anticipating the lineage of Christ, demonstrates the inspiration of God.

N	
JHS	
CMPC	
NSHSRS	
A	SD
I	
J	
L	
K	
A	
M	

In the 10th chapter of Genesis, the three sons of Noah, as the Patriarchs of the species, are given in the order of their ages; Japheth, Ham, and Shem. From Japheth are we whites descended, with the immense majority of all the inhabitants of Europe and America; the Asiatics generally from Shem; the Africans generally from Ham. His sons were four, Cush, Misriam, Phut, and Canaan. The last of these inherited the special curse, denounced by Noah, written by Moses, and executed by Joshua. We all know for what unparalleled wickedness the judgments of God overwhelmed the Canaanites. Their indictments are written throughout the Pentateuch, but especially in the 8th chapter of Leviticus. It was well that the curse should be written where it was, and when it was, that the invading tribes might be legitimately encouraged in God to do his work, in the extermination of those abominable natives. Here, then, the curse has its accomplishment, and its locality. Canaan was the only son of Ham who *did not* go to Africa. He kept the curse for his posterity to illustrate and to extend its career down the tide of coming ages. See Carthage fall, and Rome, severe, exult in triumph ever the ruins of that city, that was never to rise again. Japheth, in universal history, rules over them, and servants of servants are they to their brethren.

Misraim is the father of the Egyptians.—Wherever you find Egypt in our English version, it is Misraim in the Hebrew. It is supposed, that old Ham emigrated thither, died there, and was deified by his posterity. Omit the letter H, and their supreme deity is AM, or AMMAH, and therefore called subsequently by the Greeks, after Alexander's conquest, JUPITER AMMON.

His brother, Phut, settled to the west, and became the father of the Mauritanians or Moors.

The oldest son of Ham is CUSH, and he is the father of the present negro world. He was the father of Nimrod, the first king, and the first great hero that figures in history. He made Babylon his capital; then he crossed the Tigris, conquered Assyria, and founded Nineveh, that "great city," that became great under Nebuchadnezzar. In this line, old Cush appears as respectable, as noble, and as grand as any father of murderers ever chronicled in history.

His other branches were Seba Havilah, Sabtah, Raamah, and Sabtecha. From Raamah descended Sheba and Dedan. Remember, that of old, the names of places were first identified with the names of immigrants who first inhabited them. These five sons of Cush were distributed around the south of the peninsula of Arabia, throughout the spice-bearing regions of Arabia the Happy; thence eastward around the Persian Gulf, in Persia, and towards the great Orient. Many a vestige is found of them in these vicinities. For example, Daniel, after the death of Darius, is found in Shushan the palace, or Cushan; and so our name Susan is derived. I have a great respect for that name, and with reason; for I have known many an excellent woman who bore it—having myself a daughter Susan, a sister Susan, an aunt Susan, and a grandmother Susan. So that possibly I might succeed in tracing my own pedigree up to Cush.

Some of the Cushites settled in the north-western parts of Arabia. There Moses found a wife, a Cushite, called in our version "an Ethiopian woman." Wherever Ethiopia is mentioned in our Bible, the original is Cush. Ethiopia means, in good Greek, brown or burnt face, and is only one of many euphonious words with which, after the conquests of Alexander, the rough names of the oriental dialects were replaced from the elegant vocabulary of the Greeks.

In alluding to Moses, however, I need scarce say, that I am not advocating the principle of amalgamation. Our opposition to that is one reason why we oppose Slavery, and why we are here this evening. Look at these two rescued victims. Yet we may not forget that the sister of Moses resented the affinity in a way that was far from pleasing to God. The word Cush also means brown, dark, or blackish.—And Miriam, perhaps, had made her toilet with such vanity, that she could not bear a sister-in-law who was browner than herself.—*See* Numbers 12: 10. On that occasion, God made her whiter than she wished to be, "as white as snow."

Some of the descendants of Cush, turning their steps south-westward, crossed the straits of Babelmandel, migrated toward the sources of the Nile, and south of the range Gebbel el Kumri, or Mountains of the Moon. Thence their posterity, deploying west by south, traversed the arid plains of Africa, and extended finally to the Atlantic coast. Here we see the causes of their darkening and ultimately their black complexion. Those torrid heats, where the thermometer never falls below 70°, and oftener ranges above 100°; their imperfect food; their nomadic habits, and accumulated hardships of existence—might well be supposed, through progressive ages, to curl their hair, blacken their skin, and account for those peculiarities which distinguish them at present as a variety of the human species.

On the north-west, the descendants of Phut extended along the Atlantic coast of Africa, darkening in cutaneous hue as they approached the line, yet retaining their tall forms and long black hair, till, in the vicinity of the great slave coast of Africa, these different branches of Ham's posterity met, but not mingled; the Moors affecting state, and a nobler origin, authorizing them generally to kidnap and sell to *Christian* slavers as many Cushites as they can catch. It is uncertain on which tide of emigration floated the religion of the Koran, that now in manifold corruptions obtains there, especially in the great city of Timbuctoo.

Now let us look at the curse pronounced on Canaan. It was Asiatic, and in no sense African. Hence we can relieve the consciences, as well as instruct the creeds of our pious slave-merchants on the Gold coast. Little matters it to them whether the slave they buy has come from Phut or Cush; but *we know* he is no Canaanite, and we are of the opinion that the Divine purposes, whether of mercy or wrath, need not for their execution and fulfilment, any pragmatical assistance from their presence or their piety! I should not have detained you thus long, to show the locality of the curse of Canaan, had it not been for the largely prevalent abuse and wicked perversion, which the plain biblical history of the matter puts to confusion and death.

During the delivery of the address, of which the above is but a sketch, the Doctor made much use of his map, which we have copied on a very reduced scale. As a matter of course, the speech was expanded by numerous illustrations, enlivened with anecdotes, and enriched with digressive allusions and disquisitions, all of which we would gladly have given to our readers, but for the fact that our columns would hold no more, and the fear that the world would not contain the newspapers, if a habit of *verbatim* reporting should be encouraged by our craft, in the case of all public speakers.

NATIONAL PECULIARITIES. It has been said that an Irishman is at peace, only when he is in a quarrel; a Scotchman is at home, only when he is abroad; an Englishman is contented only while finding fault with something or somebody; and, let us add, that a captious, busy, blustering, impetuous American is at the height of felicity, only while he is in all these tumultuous conditions at the same time. [Magoon's Proverbs.

OPEN COMMUNION IN ENGLAND.

[We need not bespeak attention to the correspondence below, which will doubtless be read with great satisfaction by all who rejoice in the progress of fraternal sentiments among Christians of different names, and in the removal of barriers to free Christian fellowship. So long ago as Oct. 16, 1847, there was published in the Register, a letter from Rev. Mr. Wheelock to the N. Y. Recorder, in which, while the fact of open Communion in England was acknowledged, the writer pictured forth its evil workings. There seemed to be, judging from Mr. W.'s letter, a *forced* amalgamation of Baptists and Pedobaptists. This the Register deprecated, while we rejoiced in the progress of principles of free communion. The Christian Watchman however denied, in a letter from Rev. Mr. Groser to the Montreal Baptist Register, the facts as represented by Mr. Wheelock. This denial was mentioned in the Register, in an editorial of Nov. 27, 1847, to correct any misapprehension of the state of things in the Baptist churches.

We have also recently alluded to the progress of open communion, in connection with an ordination in New York city. It gives us pleasure to throw upon the subject the light shed in the correspondence below. We account for previous adverse statements on the ground of the unreconciled feelings of the minority in England who refuse to come into the practice of open communion, and who resist the measure. There cannot be a doubt that open communion would enlarge the Baptist Churches, and instead of diminishing, increase their strength, while it would tend to wider and heartier Christian union than now exists.

[From the Watchman and Reflector.]

MESSRS. EDITORS,—The impressions made on my own mind, when in England, three years ago, in regard to the comparative condition of the strict and open communion churches, were so different from those of other brethren who visited that country, as published in our religious newspapers, that I wrote to obtain correct information from those who are able and every way qualified to give it.

The following is a reply to my inquiries. Its insertion, with a very short introduction, by my excellent friend, Dr. E. Steane, of Camberwell, near London, will be an act of justice to our English brethren. DANIEL SHARP.

Boston, Dec. 19.

At length I send you a document bearing many signatures, in reply to your letter of last March. It is, as you will infer, intended for publication, in order to counteract the many misstatements on the subject which are sent to your paper. Whether open communion or strict, be more in accordance with the will of Christ, stands, of course, altogether on other grounds. But this was not the question which the circumstances required to be met. The statements given in this document might have been considerably expanded, and others added to them, but we would rather understate the merits of the case than exceed them, and we can afford to write with moderation.

LONDON, Nov. 29, 1848.

DEAR SIR,—Allow us to unite in thanking you for the letter which you have addressed to one of our number, in reference to the practical effects of the custom of many Baptist churches in this country, of receiving pious Pedobaptists at the Lord's table. The course which you have adopted in asking for the information, raises you in our esteem; if this course were pursued in every case in which brethren entertain doubts of the propriety of the procedure of any of their fellow disciples, it would conduce much to the advancement of truth and to the happiness of the churches.

We are the more gratified by your letter as we are aware that reports have reached you which have astonished us by their want of accordance with any facts with which we are acquainted. We do not say that no such facts as are alleged have ever taken place, but we do assert that they have never come to our knowledge. Were things among us in such a state as some writers in your papers seem to suppose, we should lament it deeply, and should feel that we were exposed to an accusation of unfaithfulness to high and holy interests committed to our charge.

That the immersion of believers is the only baptism instituted or approved by our Lord; that the observance of this ordinance is intimately connected wrth the purity of his churches, and the prosperity of his kingdom; and that it is proper to avow this both verbally and practically, without disguise or reserve, are convictions which we entertain ourselves, and which we believe to be held as cordially by the Baptist churches now as at any former period. It is our opinion indeed, that a persuasion of the importance of just views of baptism is more influential now among the members of Baptist churches than it was at the time of our entrance into the ministry. We have known many individuals who have in our judgment undervalued the institution; but to speak of it as a matter of small importance is less common now, we believe, than it was thirty years ago.

Interested as we are officially in the prosperity of our denominational societies, obstructions to liberality on their behalf have naturally engaged our attention. We have not found that their funds have suffered from the progress of open communion sentiments; but, though many strict communionists have subscribed to them liberally, it is our opinion that of late years, the larger proportion of contributions have come from open communionists.

It is a remarkable fact that the best argumentative publications vindicating our sentiments and practice as Baptists, produced this century, have, generally speaking, been written by open communionists. Dr. Ryland was a decided open communionist, yet this did not prevent his publishing, "Candid reasons why the Baptists differ from so many of their brethren," &c. The venerable Mr. Innis, of Edinburgh, author of "Conversations on Baptism," and Dr. Cox, who answered Wardlaw, Ewing and Dwight, have both spent their lives as pastors of open communion churches. Dr. Carson was a strenuous open communionist, both in theory and practice; yet, who has vindicated the immersion of believers and none but believers more forcibly than he? Mr. Pengilly, whose excellent guide to baptism our American brethren have circulated in the United States, and are circulating on the Continent of Europe, has also been throughout life an open communionist. A system sanctioned by the Rylands, Hinton, Sen., Hughes, Dyer and Carson, to say nothing of living men, can scarcely be thought to be the system to ruin our denomination.

Akin to this fact is another. Societies have been established within the last few years of a purely denominational character, and their originators have been open communionists. In 1840, the Bible Translation Society was formed, corresponding in character and origin with your American and Foreign Bible Society. The Provisional Committee by whose exertions it was formed, were all friends of open communion; and when it was instituted, the Treasurer, the Secretary, and three-fourths of its Committee were of the same class. Another institution for the republication of the works of early Baptists—the Hanserd Knolly's Society—formed in 1844, arose in a similar way. The Provisional Committee which brought it before the public, were all open communionists; and open communionists have hitherto constituted a large majority of its Council. If the founders of these two Societies are to be reckoned foes to the Baptist denomination, who, permit us to ask, are to be accounted its English friends!

A third fact we feel some diffidence in mentioning. We dare not advert to it in the spirit of self gratulation; but we must not omit to say, on this occasion, that if the number of persons baptized in congregations in which open communion is practised be compared with the number baptised where strict communion is practised, it will be seen that open communion does not practically lessen the number of observers of our Lord's command. There are a few Associations in which all the churches are strict; and in these, as far as we have examined the returns, we do not find the number baptized to be greater in proportion than in those in which open communion prevails.

It accords with our experience as pastors to add that many persons whom we have baptized, in all probability would never have been brought to investigate the subject had not open communion brought them into connection with us. This has been the case also with many of our ministering brethren. Conscientious Pedobaptists have been led to worship with Baptists, and after having had fellowship with them in ordinances respecting which they were of one accord, they have examined the ordinance of baptism, have been convinced, and have proposed themselves for immersion. Had they been repelled at first, they would have gone among Pedobaptists, and would have been confirmed in their error. This is one reason why practically the number of Pedobaptist communicants with our churches is very small. In some cases soon after the arrangement for admitting Pedobaptists to the table has been made, it has ceased to be practically availing, all the pious Pedobaptists in the congregation having been baptized

While we write thus, dear brother, in answer to your enquiries, we beg you to understand that it is not by considerations derived from expediency or apparent tendencies that we have been led to embrace open communion sentiments or that we think the propriety or impropriety of the practice can be determined. The great question is, What is the revealed will of Christ? If open communion be opposed to this, let it perish from the earth, however apparently beneficial its results; but, if it be in accordance with His directions, let no man attempt to deter others from practising it by terrifying them with representations of its supposed consequences.

We are, dear sir,
Your affectionate brethren,
JOSEPH ANGUS, Sec. Bap. Miss. Soc.
F. TRESTRAIL, Sec. Bap. Irish Soc.
E. STEANE, Sec. Bible Translation Soc.
J. H. HINTON, Sec. Bap. Union.
JAMES HOBY, Sec. Stepney College.
WM. GROSER, Sec. Board Bap. Ministers of London and Westminster.
S. GREEN, Sec. Stepney College.
S. J. DAVIS, Sec. Bap. Home Mis. Soc.
W. JONES, Sec. Hanserd Knolly's Soc.
Rev. Dr. SHARP, Boston.

[J. G. Whittier, in an article in the Era on the El Dorado, quotes a poem written by Dr. Leyden.]

"We are reminded," says he, "in this connection of the touching and pathetic lines of the lamented Dr. Leyden, the bosom friend of Sir Walter Scott, and himself a writer of no ordinary power. He visited India with a prospect of pecuniary advantage, and died just as that prospect was about to be realized. The gold which he sought for at the expense of home and health only mocked the eyes which were dim with the shadow of death. The intense anguish of soul, under such circumstances, is powerfully expressed in the following lines, the sentiment of which, we cannot doubt, will find a place in the heart of many a sick and dying hunter in the mines of California."

ODE TO AN INDIAN GOLD COIN.

Written in Cherical, Malabar.

Slave of the dark and dirty mine!
What vanity has brough thee here?
How can I love to see thee shine
So brigat, whom I have bought so dear!
The tent-ropes flapping lone I hear
For twilight converse, arm in arm;
The jackal's shriek bursts on mine ear,
When mirth and music wont to charm.

By Cherical's dark wandering streams,
Where cane-tufts shadow all the wild,
Sweet visions haunt my waking dreams
Of Teviot loved while still a child,
Of castled rocks stupendous pil'd
By Esk or Eden's classic wave,
Where loves of youth and friendship smil'd,
Uncurs'd by thee, vile yellow slave!

Fade, day-dreams sweet, from memory fade!
The perish'd bliss of youth's first prime,
That once so bright on fancy play'd,
Revives no more in after-time;
Far from my sacred natal clime,
I haste to an untimely grave;
The daring thoughts that soar'd sublime
Are sunk in ocean's southern wave.

Slave of the mine! thy yellow light
Gleams baleful as the tomb-fire drear.
A gentle vision comes by night,
My lonely, widow'd heart to cheer;
Her eyes are dim with many a tear,
That once were guiding stars to mine:
Her fond heart throbs with many a fear—
I cannot bear to see thee shine.

For thee, for thee, vile yellow slave,
I left a heart that lov'd me true!
I cross'd the tedious ocean wave,
To roam in climes unknown and new.
The cold wind of the stranger blew
Chill on my withered heart—the grave,
Dark and untimely, met my view—
And all for thee, vile yellow slave!

Ha! com'st thou now so late so mock
A wanderer's banish'd heart forlorn,
Now that his frame the lightning shock
Of sun-rays tipt with death has borne?
From love, from friendship, country torn,
To memory's fond regrets the prey,
Vile slave, thy yellow dross I scorn!
Go mix thee with thy kindred clay!

TRUST IN GOLD, A DENIAL OF GOD.

[This is the subject of an eloquent and forcible Sermon recently preached in Hartford, Ct., by Rev. Joseph Harrington, from Job. xxxi, 24, 28, in which having first recognized the discovery of the Gold of California as providential, and dwelt on the *blessings* it may confer, in connexion with the skill and enterprise of the people, in developing the resources, and promoting the settlement of the country, the preacher looks at "the dark side of the glittering picture which engages the attention of the community."

"If, says Mr. H.," a young man were to apply to me for counsel in this matter, I should feel bound to say to him: Consider well your steps. There are difficulties and dangers in the outset. You must have, as mere passage money, something of a capital. Your journey, by sea or by land, is not free from perils. You are liable to great, to ruinous delays by the way. Allow double the sum demanded, as simple fare for transportation of self and effects, for your possible, yes, your not improbable expenses, before you shall be landed upon your El Dorado. Contemplate your chances of sickness. You are to find a change in climate; probably a great change, not to say a deficiency, in food. Your habits will be widely different from those of your present position. You will not be able to escape serious exposures to sun, to night-damps, to pestilential vapors. Your pursuit will subject you to strange and exhausting toil, and to manifold irregularities which are the foes of health; and if you are not endowed with a constitution of extraordinary resisting power, you embark in the enterprise at your peril. Look at the soldiers in almost every Mexican expedition. How they fell before disease; and this with hospitals, medicines, surgeons, at their command; and do you believe that a volunteer corps of gold-diggers, each man under his own orders, with Mammon for tactician-in-chief, will have that prudence and fortitude and self-control necessary to shield them from besetting ailments!

But there are other points of the picture that must be indicated—points which involve the moral with the financial and the physical.

The majority of the gold-hunters are men who will go for gold and for nothing else. They do not say, on the start, and with firm purpose, "We will seek for gold, but if we are unsuccessful, we will *work* for it. If we cannot pick it up *from* the ground we will dig it *out* of the ground;" If, with this intent, the seeker should enter upon the project, it might not issue to his disadvantage. But if he go *for the gold* and for nothing else, and not finding the gold, have not the skill or the heart to put his hands to labor, then will his position be, in every aspect, miserable.

It is a fundamental law of God, and one that can no more be changed than can the laws of light or heat, that in this world a man must live by labor, and that by labor alone can he live comfortably and honestly; and the first desire that throbs through my heart, to obtain a living by other than labor, is as a crack in the foundation of my industrial and my moral character.

It is, then, in my view, a matter of vast moral as well as physical significance, whether a man set out for the valley of the Sacremento for gold alone, or whether, through that search, or that failing, through some other honest though toilsome way, he is determined to better his condition. Such a man I have little fear for.

But will the emigrants for California be of this class! I think not. If they are unsuccessful as gold-hunters, they are adrift.

Outward necessity will goad them. There will be inadequate law, no Gospel, no social restrictions, no homes, no regular habits, no occupation, no sound aim and hope, to guard them. And there *will* be inviting facilities to evil; there will be reckless and adept leaders in crime; the gains of the successful will be but slenderly protected; life will lose something of its sanctity; there will be license of speech; gatherings of bold plotters; there will be liquor in streams, for unhappily grow drink will abound so that it may drown a man, who cannot obtain a loaf to save him from starvation; and the Lord's day will be forgotten. And amid these things, the idle, disappointed gold-hunter, will run the hazard of wrecking his character, yes, of losing his soul.

In removing from one field of labor and enjoyment to another, it is well, in estimating the worth of what is to be obtained, to consider also the value of what is relinquished. And by one surveying the whole subject wisely, it may be found that the sacrifice of the social order and refinement; of the religious and educational facilities; of the sober, rational amusements; of the habits, modes, associations, ties, friendships —in short, of the multitudinous privileges that pertain to an old community, will more than counterpoise quick accumulations. For myself, I would rather live here, in our own New England, with a competence, than take up my permanent abode

in families. It eddies around and among young hearts. This spirit bids a worship on the outward; places all estimate of worth on fashion, appearance; banishes a 'righteous judgment.' Its influences are the contrary of those which encircled our Puritan youth in the simplicity of a sturdier age; in the days, not of golden earthliness, but of iron virtue.

"And now, may I not fitly ask, where, amid the hot eagerness, the noisy excitements of such a crisis, shall *religion* be found?

"Is there not fear, my brethren, that in such times, the heart will forget its best homage, and neglect the performance of its humble duties.

"I have spoken, as I think, upon this subject in the name of religion, of Christianity, and for the best interests of my brethren. Because the tendencies of the day are, to make man believe that his treasures are in or on the earth, not above it; because I would, if I might, urge the truth that you do not live, that you were not born for the low joys of gain, or for the worldly delights that gain may buy. You are on a noble pilgrimage. Your end is not a flower by the way-side, nor a dalliance with the breezes that fan the hill-top, nor a gathering of the shining pebbles that sprinkle the valley; but your end is truth, moral expansion, christian discipline, redemption from sin, a likeness and a love of God."

CHRISTIAN REGISTER

BOSTON, SATURDAY, JAN. 20, 1849.

THIRD UNION MEETING AT THE FEDERAL STREET CHURCH.

The services of the evening were opened with prayer, by Rev. Mr. Huntington, and an enlivening hymn by the choir. Hon. James Savage, who presided, then arose, and expressed his gratification at seeing so large an audience, among whom were new faces also. He said that all who love our Lord Jesus Christ,—all who sympathize with the objects and purposes of the propositions before the meeting, could here be heard. Yet not all the good in the world could be talked of. Very much lay without the scope of the propositions. By confining the remarks, however, to the intent and scope of these propositions, it was thought the objects of the meeting could be better accomplished Not so much the head, but the heart is to be exercised. The chairman then read again the propositions introduced at the first meeting.

Mr. R. Apthorp was the first to arise and address the chair. He commenced with an allusion to the remarks of Mr. Seaver on a previous meeting, and was hoping that they would be taken up and carried still further. There was a state of things which confessedly we all deplore. Is there any remedy at all? One important thing was to have a distinct and clear understanding of the disease, before we began to remove it. He had no hope that all would agree with him in what he should say, and yet he trusted he should have general sympathy and concurrence.

He believed that the present relation of the clergy and laity is a false one, is uncomfortable to both parties, and wants its vital element of sympathy. The clergy and laity are not acquainted with each other. The laity he thought most in fault in the matter.

To secure the desirable intimacy between the clergy and laity, he would do away with the distinctive character of the clergy; he would have them participate freely in the amusements of their people. If they come to our homes, said he, in the evening, and the family are seated around the whist table, their presence acts as a damper. The whist party is thrown up. This attitude was forced upon them, said Mr. A., by an unhealthy public opinion. He would have the clergy sit down and play whist with the family, or mingle in the dance. For in our amusements, said he, we are unrestrained,—a good opportunity is there afforded for our pastor to learn our characters. But by their standing aloof from participating in our amusements, they make us feel an unnatural reserve, and that is an obstacle to the growth of intimacy. If they would partake of our domestic amusements, it would render them, said Mr. A., far more useful to our families.

Rev. Mr. Lothrop next arose. He said that he agreed with the gentleman who had just spoken, on the need of sympathy between pastor and people. It was also true that there was some want of sympathy—and this from various causes. Here in Boston there are local causes. Great changes have taken place in the city and country within a few years past, making the city as a field of pastoral labor very different from what it was when he began his ministry in it. During four months of the year, he himself had no parish,—his people were away beyond his reach, and when they came together in autumn, he felt they were comparatively strangers; and even though he worked hard during the winter to bring things to the state in which they were when in the month of May they had separated, he felt that he did not accomplish it, and at each returning season of separation, they seemed to want still more of reaching where they once were. This condition of things in the city tended to separate the clergy from the laity. And he was glad to hear the gentleman attribute it not wholly to the former, but acknowledge that much depended on the laity. The ministers of Boston, throughout the different denominations, he believed and knew to be faithful laborious pastors.

While in this he agreed with the gentleman, he disagreed in other things which he had said. There is not, said Mr. L., a false relation between pastor and people. In no place in the world were the people more ready to recognize the fact that their pastor was a man before he became a minister. In all his intercourse with his people, he had never felt any false pressure on him from without, but that he was perfectly free to participate in whatsoever relaxation he might choose.

When a minister coming into a family interrupts a game they may have been playing, they put it aside because he comes as a friend, and they prefer to enjoy his conversation to a continuance of the game. Probably a visit from any other person would have had the same effect. The gentleman forgets that while amusements are needed, the same kind of amusement is not necessary to all. Certain amusements are agreeable to some, which are not so to the clergy. To himself the game of whist, of which the gentleman had spoken, would be no amusement.

Mr. L. introduced an anecdote respecting Joseph S. Buckminster, who was urged to attend the theatre to hear a distinguished actor then in the city. He replied, We clergy have so few occasions in Boston to practise self-denial, that perhaps we had better make the theatre one of them.

If, said Mr. L., the clergy fail to obtain the sympathy of their people, it is not because they do not sympathize with them in their amusements. And he here alluded, in confirmation, to the clergy of foreign countries, in whose practice we see carried out the principles advocated by the gentleman, but their pastoral influence was not to be compared with the clergy of New England. Mr. L. concluded with some remarks on the resolutions in answer to an objection he had heard expressed against them, as he came in,—that they were a string of truisms, the discussion of which could not excite deep and fervent feelings.

Rev. T. S. King, so far as his remarks should be directed to any particular topic, would speak to the spirit of the second and fifth resolutions. There is a great lack, said he, of spiritual life. A great portion of those to whom we speak from Sunday to Sunday, are destitute of Christian faith, are very far from being the disciples of Jesus. The claims of business absorb them so completely, that very little time is afforded for meditation; and they seek relief from the extreme tension of their pursuits, in amusements. Men do not live up, he remarked, to the truth they know, and are of consequence barred out from the appre hension of still higher truths. The mechanical things around us suggest ideas of human power, instead of those of dependence and trust in God. These are some of the causes, he thought, of the lack which was deplored. But whatever the causes, is there any remedy?

So far as the pulpit is concerned, we as ministers need to make a closer and more earnest application of truth to the members of our congregations in respect to the great duties of life. But, asked Mr. K., is there any predominant need? There is,—

The call now, he said, is to penetrate men with a deeper faith in God. Just so far as we do this, they have a profounder sense of other truths, and of the great duties of life. In fact the peculiar gift of Christ, is that he has brought out a higher view of God.—There are two ingredients in faith in God—viz. gratitude, or love, and reverence—awe and cheerful trust. The blending of these two classes of sentiments, we see in all the great men of the Church.

But there prevails a barren faith in God—there is no deep conviction of his presence. Men have moreover lost the sense of the mystery of life. Life does not make them ponder. It is thus that men need to be aroused from their indifference. They need that the great idea of God should dawn upon them. And the materials are all around us, in the midst of the accumulations of science, and the demonstrations of natural religion.

Not that conceptions of science make religion, but we need them for illustration—and to help us feel that God besets us behind and before, and that in him we live.

To believe in God, prepares the way to believe in Christ. As Jesus said, "Ye believe in God, believe also in me." Taking our stand in faith in God, nothing was more barren than Deism. Even Atheism is more satisfactory.

Believe in God—in the duties due him. Gratitude and love to him are the height of Christian culture. These are the strata on which the soil rests, from which Christian fruits grow.

Rev. Mr. Holland commenced with allusion to our boasted civilization, in which some of the old heathen vices were still wrapped up; he looked upon the dwellings of the people, and saw the rich divided too far from the poor; the well filled, luxurious palace stood by the side of the empty hut. He went down to the crowded Exchange, and what did he see there? all life and interest—*interest* indeed—but confined within the scope of material things. The questions he heard in the rail cars, were, How are stocks? or, Are you going to California? Where find we a community pervaded by Christian trust? But is not faith in the Father and the Son, a matter of as great an interest? There is everything loving in Christ, everything a-larming in retribution. Mr. H. could not but wonder that everything in religious matters is so cold.

Mr. Holland alluded to various things as calculated to deepen an interest in these meetings, which, he thought, should be continued; and he concluded with expressing his belief, that if heads of families should carry home from the meeting a feeling of interest in the Church, then as deep calleth unto deep would soon be the response every where in the active service of God.

Rev. Mr. McIntosh, a Scotch Orthodox minister, filled up the remaining time with exhortations that Christians should come back to the true platform laid down in the Scriptures, and the prayer be fulfilled that Christians should be one. The services at half-past 9 o'clock were concluded with the doxology.

REMEMBER THE POOR.

From various sources of information, and from personal observation, we know that there exists at present in the city and neighborhood extreme destitution, which calls loudly upon the Christian and benevolent public for aid. Much of it is doubtless owing to improvidence, and some to sin, and not a little to misfortune, or sickness, or want of present employment while labor in the season of laboring had barely sufficed to supply daily wants, with no provision against future need. But whatever the cause of distress, there can be no question of the Christian duty to relieve it. He who makes His sun to shine upon the evil and the good, calls on us to diffuse the warmth of our benevolence among the unworthy as well as worthy poor. And in regard to those who seem to us unworthy, a nearer view of their circumstances, a knowledge of their history from childhood upwards, an acquaintance with all their exposures and temptations, would soften our condemnation into pity, and we should see clearly among these cases even the strongest reasons why we should extend a helpful hand. "He that hath mercy on the poor, shall not lack."

> "Each heart is told the poor to aid,
> Not told as thunder makes afraid,
> But by a small voice whisp'ring there,
> *Find thou for God, the sufferer's share!*
>
> The world is stored—enough for all
> Is scattered wide, 'twixt hut and hall;
> And those who feast, or friendless roam,
> Alike from God receive a home.
>
> Each houseless one demands of thee,
> *Can aught thou hast the poor man's be?*
> And Pity breathes response divine,
> *Take what I have from God that's thine!*"

The best form of giving is doubtless private alms giving. Next to this are our various benevolent societies, and among them preeminently the Howard Benevolent Society, which, we are informed, is very much in want of funds to meet the demands upon it for aid. We give below the names of the officers and standing committee; and these names, our readers know, are a sufficient pledge that the contributions received will be intelligently distributed among those who are truly in need.

Moses Grant, President.
Thomas Tarbell, Treasurer.
Artemas Simonds, Secretary.

Standing Committee.

Ward 1. Thomas Hollis, 30 Union Street.
" 2. { Ephraim Milton, Clarke Street.
{ Lewis Jones, 36 Union Street
" 3. Dea. Thwing, 97 Salem Street.
" 4. { S. G. Shipley, Union, near Hanover Street.
{ A. A. Wellington, Webster St., E. Boston
" 5. Moses Grant, 7 Cambridge Street.
" 6. William Howe, 11 Chambers Street.
" 7. Thomas Tarbell, 55 Water Street.
" 8. J. W. Warren, Jr., 10 Channing St.,
" 9. Daniel T. Coit, 12 High Street.
" 10. Charles F. Barnard, 5. Warren St.,
" 11. Joseph Eustis, 666 Washington St.,
" 12. Alvan Simonds, Turnpike St., S. Boston.

For the Register.

STATE OF SOCIETY AND MANNERS IN BOSTON SIXTY YEARS AGO.—NO. 2.

In the Register of the last week we presented an extract from a discourse of Dr. John Clarke, preached in 1792, exhibiting an extremely low state of the prevailing manners and habits of Boston at that period. In still another sermon, written seven years earlier, on a similar topic, we find the same descriptions of that "immoderate love of pleasure and dissipation," which he faithfully denounced as the besetting sin of the people. The discourse appears to have been preached on the annual Fast-Day, as it repeatedly refers to the Proclamation of the then governor of the Commonwealth, 'the upright, enlightened, and accomplished James Bowdoin.' From the proclamation itself, as well as from the remonstrances of the Preacher it is evident, that a condition of things existed in the habits and intercourse of society, suited to awaken the solicitude and to demand the counteracting efforts of "all good citizens and of every friend of sound morals."

From this discourse, one of the most forcible that Dr. Clarke ever uttered, we shall select some brief passages, and in the facts or reflections, with which we accompany them, it will be seen that the Preacher was not indulging in any vague declaration on the crying sins of the times, which is sometimes mistaken for the province or privilege of the Pulpit, but that both he and the dignified Chief Magistrate, on whose recommendation the Day of Fasting was observed, were uttering the "words of truth and soberness."

The text is of the same class with that already cited——

"Lovers of pleasure, more than lovers of God."

And he, says the preacher, "deserves this character and incurs this reproach, who makes pleasure the principal object of his pursuit; who subordinates every other passion to the love of it; and suffers all his desires and wishes to terminate in it. He that does this is chargeable with the inconsistency, predicted and denounced by the apostle. *Of this we have all, perhaps, many degrading instances within the circle of our own acquaintance.* We perceive some men wholly devoted to the gratification of sensual appetite, whose only enquiry is, "what shall we eat and what shall we drink?" *Vast sums are expended to furnish their tables*: and they desire no other joy than to pamper their appetites, and to feast upon those luxuries, which the various parts of the globe are made tributary to supply."

"Again, we are all criminal in the sight of God, when pleasure in any form is suffered to divert our attention from the great end of our being: when we spend our time in vanity, and in the most trifling amusements; when we prefer men of pleasure to men of religion, the house of entertainment to the house of worship; the productions of a wanton imagination to the scriptures of truth."

And having shown, that such were the actual characteristics and habits of multitudes within the immediate circle of that community, the Preacher adds:

"*At this day, we are peculiarly exposed to the dangers and sinfulness of preferring pleasure to duty*, and the vain amusements of the world to the promised joys of that which is to come. *A spirit of dissipation pervades all orders.* Instead of a patriotic solicitude for the good of our country; instead of a pious concern for the good of our souls, we appear to be anxious only to gratify our senses, and sieze our share of present pleasure. *Our dissipation, extravagance, and indolence astonish older countries.*"

Such are the representations given by a candid and even indulgent observer of the aspects of society among us more than half a century ago. From the date of the discourse, which is 1785, we infer some of the sources of the vices he condemns. It was immediately after the close of our revolutionary war, amidst the excitements and temptations of returning peace. The public mind had been engrossed but not spiritualized by the perils, which were passed. Husbands, brothers, and sons, with others holding no such responsible relations, had returned from the army, bringing to their homes the habits, it is only one among the evils of war to engender, with ample leisure for indulgences, to which they probably thought that the toils and dangers they had encountered in achieving the independence of their country, entitled them. Frenchmen also were here, who had enlisted in the American army, and were not slow to magnify the services which they had contributed as faithful allies to the cause of freedom. To this company of French soldiers was added a few years after, a still larger number of French emigrants, who either as royalists or adventurers sought refuge in a land of liberty from perils in their own country; all casting themselves upon the hospitality of our citizens, willing to be feasted, and bringing with them for the most part principles and manners, of which this at least may be pronounced, that they were not the principles or the manners of a stern or ascetic morality. It cannot be questioned that the infidelity to which in former papers we have referred as at that time extensively pervading certain classes of the community, and calling forth the united efforts of the clergy and other friends of order to resist it, was to be ascribed in no small measure, first, to the demoralizing influence of our own revolutionary war, and then to the contagious example of Foreigners in this country.

Of the French emigrants, to whom we have just referred, particularly of that class, who fled from France after the murder of their King in 1793, many took shelter in Boston, to some of whom it became their permanent residence.—Among these were individuals and families of irreproachable conduct, and a few distinguished by their talents and attainments. Who of us, that have known them, can ever forget the meek and learned Matignon, whose years of exile were spent in faithful care of his flock, in the constant study of the Fathers, and in prayer for his afflicted fellow-countrymen; or the gifted, eloquent, and virtuous Cheverus, who after a ministry in Boston of more than a quarter of a century, filled up with self-sacrifices and deeds of charity, was by his restored sovereign promoted to the highest ecclesiastical dignities that France could bestow, thence to the cardinalite of Rome, and had he lived might have been a candidate for the Papal throne. Of another class there were some, estimable for their virtues, interesting by their sufferings, and by the resignation with which they endured their reverses of fortune. But mingled with these, and greatly exceeding them in numbers, was an host of emigrants of a totally different description, low, if not in condition yet in spirit, impertinent and intrusive, ill-mannered and unprincipled. Well does this writer remember, though but a child—and there are many here who can remember with him—their strange costume with the oddest mingling of colors, their boisterous talk and vehement gestures, their songs, loyal and republican, sung by day and by night, in their chambers or in the streets, and worst of all, their indescribably offensive habits. Yet more to be remembered and deplored, because the effect remained after they were gone, was the influence of their example upon the young men and young women of Boston, leading to fantastic modes of dress and to an excessive love of amusements, late, noisy, and gay; betraying the sons of the rich to indulgences without measure in all that money could procure, and, what was specially to be lamented, to a vulgarity of manners, taste, and conduct, which we are happy to believe would be impossible to, and scarcely to be credited with young men of the present day. It was to this, united to other influences to which we may hereafter advert, aggravated, it must be confessed, and strengthened by some examples of their elders, that produced a state of society, concerning which even the charitable Dr. Clarke declared——"*In no place is the love of pleasure more evident among all classes than in this town. For if luxury, intemperance, and sensuality constitute a life of pleasure, we do most certainly lead it.*"

There are some other evidences or illustrations of this general charge, made on authority unexceptionable, which, that we may not encroach further on the due limits of a single article, we shall exhibit in another Register. R. P.

For the Register

REMARKS ON OUR S. EVENING MEETINGS.

Mr. Editor, I suppose most of the readers of the Christian Register, are aware that a series of meetings are held every sabbath evening at the Federal St. Church. The object of this gathering is to discuss the *wants and needs of the Unitarian denomination*; to promote union, cooperation and spiritual edification. Every man, be he clergyman or layman, is earnestly invited to say his word of counsel, warning, exhortation or need. Some from the fulness of their hearts have thus expressed themselves, and it is to be hoped that many others, (confining themselves to *spiritual wants*,) will do likewise.

The meeting of the last sabbath evening, and the addresses, have I suppose found a place in another part of this paper; at least a skeleton of the utterances there given, so I need not recapitulate. But I have one word to say upon the *subject* with which the meeting was commenced viz. amusements. I believe we meet for spiritual improvement, for social elevation, for reawakening the slumbering energies of the soul, not for discoursing how amusements may be partaken by a minister and his flock, to break down any "false position" in which they may now stand to each other. We want a high standard; we feel we have *deep needs, pressing wants*, which must be met, and we meet to see how we can best satisfy those needs and wants. I am afraid we shall do injustice to the purposes for which we have gathered those meetings, by departing from the subjects at issue. We shall be misunderstood abroad, if not here. We were pained with the idea entertained by some last sabbath evening, that after all, we were seeking to combine the frivolous and gay with the spiritual and devout.

For the last ten or fifteen years I have been in the habit of making evening calls upon many families, mostly members or attendants of Unitarian churches. I have never found any engaged in *card-playing*; nor do I know of many who seek the pleasures of the dance as a common amusement. I believe most of us at mature life have some idea of the preciousness of time, not to waste it, nay, kill it, by throwing pieces of "spotted paper" together. If there are such who practise these games, and teach their children so to do, in the name of humanity let them not invite their Pastor to be a participator—for the mere invitation I consider as uncourteous as unwise. It is to be hoped that the pastoral visit, (which must be infrequent, and often short,) shall leave a *spiritual* impression. We want words uttered which shall elevate our standard of daily action, which shall break in upon our frivolous gaiety and lead us to seek our pleasures in more enduring good. Thus we get the *true* relation between clergy and laity. We should be open, familiar, confiding; talk with our minister as our intimate friend; tell him if you will, of the power of worldliness over the human heart, of the debasing influences of temptation and sins to which we are exposed, and seek aid from his presence to break up the fallow ground. It is to be hoped no clergyman has time, taste or inclination, to engage in mere frivolous amusements; his relaxations may be of a different character, and so *I* contend *may be ours*; something which blends instruction with pastime, so that as Dr. Bushnell has remarked "religion may be the play of the soul, and amusements the play of our moral conceptions."

One word as to the *speaking* at these meetings. Let it be earnest, free, unrestrained; but let it be short. The living word comprised in a few sentences will awaken a response in a kindred soul. Say that word, but *do not linger over it when it is uttered*. Thus an opportunity will be offered to many to speak who now find no opportunity of expression. We wish all the wants expressed, all the dead awakened to life. Not a moment therefore should be wasted—it is a precious season. Neither be persuaded to speak unless you have *something to utter*; we want no long array of words however energetically expressed, where *ideas* are not clearly perceived; for spiritual needs and counsels can always find appropriate and brief sentences. In fine, let us have living, earnest, warm discussions upon the best means to attain to the spiritual life, and our end is accomplished.

Singing interspersed between speaking, has been recommended by many. Is it not a good thought! singing unaccompanied by the organ—a mere breathing out of melody from the entire congregation. Pardon me if I add one stricture more; could we not dispense with all operatic or Concert performances at the very commencement! They may be fine displays of taste, and perfection in Music, but I must say as I think, had better be dispensed with here.

Layman.

SERIES OF DISCOURSES IN LOWELL.

[Previous to the reception of the following communication we had already selected from the Lowell Journal, and had in type, the intelligence of the meetings of which our correspondent speaks. The reader will find it in another column. The ministers of Lowell are wiser in their measures than the clergy of Boston. Indeed, could such a union be effected here? We hope so, but we know not.]

For the Register.

Mr. Editor,— It may not be uninteresting to some of your readers, many of whom must feel a personal interest in the moral well-being of the city of Lowell, to be informed of certain measures recently adopted here to promote the cause of morality and religion. The clergymen of this city have held, during the past summer and autumn, various preliminary meetings, with a view to united action in behalf of the highest interests of this community; and we have felt that these meetings, devoted to free mutual consultation, characterized by great unanimity of fraternal feeling, and made sacred by the hallowing influences of prayer, have already been blessed to us, even if they had not led to any ulterior results.

[Our correspondent then speaks of the order of services, &c., for which these meetings prepared the way, and which the reader, as above apprised, will find in another column. He thus proceeds:]

This series of discourses was commenced last Sunday evening; and it fell to the writer of this notice, as one of the oldest clergymen in this city, and chairman of the committee of arrangements, to give the introductory sermon on the topic first above named. As evidence of the interest which an effort of this kind has awakened in this community, it may be mentioned that the service was attended by as many as could be crowded into the largest hall in the city, the audience consisting, as computed, of fourteen hundred persons, while as many more, it is said, were obliged to desist in their attempt to gain admission. This concert of action on the part of ministers of all denominations, for the promotion of great sacred interests common to them all, is of itself a fact not without its salutary impression, and we confidently hope that, by the blessing of God, many good fruits may result from this effort.

Very truly your friend,
Lowell, Jan. 16, 1849. H. A. M.

[We append below a brief notice of the first meeting, as we find it in the Lowell Journal.]

The Moral Aspects of Lowell. On Sunday evening the Rev. Mr. Miles delivered the first of a series of discourses—to be given by the clergymen of different denominations in the city, before a very large audience at the City Hall. His subject was, "The Moral Aspects of Lowell." After a few introductory observations, explanatory of the passage of scripture chosen for his text, Mr. Miles proceeded to address the question to his audience, "How the morals of this community compare with what they were five years ago?" He expressed the opinion, in which he was confirmed by many sober-minded men with whom he had conversed, that there had been a manifest and alarming decline. In illustration he stated various facts of a startling character, which evidently made a deep impression upon his audience. We wish every young man, and young woman, too, had been present to hear this eloquent discourse. The picture drawn must have brought the erring to the right path again; and the advice given was such as every one could hear with advantage and profit. We trust these discourses will have a tendency to improve the morals of the city. They certainly will do so, if our young people will attend upon their delivery and treasure up the golden precepts which they hear. The next discourse will be given on Sunday evening by the Rev. Mr. Towne. Subject, "Labor as one great condition of man's destiny."

☞ Our correspondent G. W. S., writes encouragingly, of Milford, and gives us information of some colporteur labors, which we lay before our readers:

Let me speak also of Milford, in Worcester Co. We have a large and growing population. A little expenditure of money and Missionary labor in this place, would at a future day give a return satisfactory to all who are seeking to extend the simple and effective truths of Unitarian Christianity. I have by exertion, circulated some thirty-five sets of Channing's Works.—And am happy to add they are doing a silent but effectual good. The mighty and pure thoughts of this gifted author are sinking into hearts before untouched by a *rational* and *practical* faith. I might say something also of our progress at Hopkinton, and the need of aid in a commendable effort to plant a permanent Church there.

Milford, Jan. 15th, 1849. G. W. S.

For the Register.

MRS. SARAH T. DENNIS.

Died in Rockford, Ill., Dec. 13th, of consumption, Mrs. Sarah T. Dennis, formerly of Salem, Mass.

When the good, the respected, and loved once pass away to that home, from which no traveller ever returns—when nothing remains to us but the remembrance of what they were in life—and when that remembrance fills the mind with a beautiful picture of a well spent, and pure life—is it fitting and just, that such spirits should pass away from earth and memory, without receiving that affectionate tribute of respect, which their hallowed life calls for?

In announcing the death of Mrs. D, we feel assured that to the many who intimately knew her, mere words of eulogy must seem sadly inadequate to convey the deep impression made upon their hearts,—of the purity and beautiful consistency of her well regulated and truly christian life. Neither will such require monument or eulogy to remind them of her many virtues; for her sacred memory, and bright example, must ever live in their hearts. And though they may never enjoy her sweet smile, and derive pleasure and profit from her society again on earth, yet the recollection of her character will ever throw a sanctity over the home and circle from which she has been removed—and the influence of her gentle spirit and beautiful life, will long linger around it, like the varied, and beautiful beams of a setting sun.

Far be it from us, to speak of her in terms of exaggerated praise; but if we attempt to speak of her at all, we cannot but utter as the conscience and memory dictate.

Her character was strongly marked by qualities which we all love to contemplate:—simplicity, purity, truthfulness, disinterestedness, and a pervading religious sensibility. She preeminently displayed, on all occasions, that rare and heavenly virtue,—a tender consideration for the feelings, as well as comfort, of all around her. When she could benefit, or be useful to others, she waived all considerations of herself, whether of comfort, or convenience to do so.—This was the more magnanimous and praiseworthy, as her own delicate constitution, fragile form and pulmonary complaints, would seem to have called for the greater consideration of others to herself; but this she never would allow of.

Lively and cheerful herself, she could not bear to see another unhappy; nor would she rest, until she, by her soothing and affectionate attentions, had succeeded in dispelling gloom, and imparting warmth and sunshine into the heart. She loved the poor, the afflicted, the lonely and forgotten; and to these, she was as a ministering angel; by her kind and gentle words, winning manners, and generous actions, she never failed to make the heart and burden of life lighter.

It has often, and truly, been said of her, that her character shone out of her countenance.—It certainly, spoke at once, of dignity, gentleness, elevation and purity of soul, sweetness and benevolence of disposition. No one could look upon her and not feel convinced that all was *right* within. Certain it is, that she always, in a remarkable manner, attracted persons and hearts toward her. The aged looked kindly and lovingly toward her, for they felt sure of respectful and agreeable attentions; the middle-aged sought her society, for in her they found sympathy, sincerity, friendship, and a ready disposition to contribute to all the social enjoyments of life; children loved to be with her, for with them she was playful, and at once entered into their feelings and amusements.

Strictly conscientious in all her feelings and actions, she never allowed herself to think or speak ill of others. If injured—words of anger or bitterness never fell from her lips; a shade of sadness might pass over her cheerful countenance, the eyes might fill with tears; but even then calm, dignified and quiet, she was ever ready to forgive and forget, with the first steps to a reconciliation.

She admired the beautiful variations of nature, and delighted to surround herself with plants and flowers. It seemed as if her pure spirit imbibed and refreshed itself with their beauty and fragrance.

Her mind might have been compared to an exquisitely tuned instrument, from which nothing but perfect harmony could proceed. The cheerful voices of friends, children, birds, and even animals, would always touch and elicit a cheerful response. Her soul may be said to have been full of music, and there was a power and influence in it, to which her whole nature was peculiarly susceptible. She preferred, and practiced, mostly, upon sacred music. And when she sung, there was a touching plaintiveness in her soft, sweet voice, which always reached the heart; one could not but feel while listening to her, that there was deep and devotional feeling mingled with her sweet tones.

She often has said, "if my mind is disturbed, music, or sweet sounds, will always calm and tranquilize me." In one of her letters, after the reception of a fine toned melodeon,—she says—"I am delighted with the rich, sweet tones of the instrument; you could not have sent me anything which would have given me half the pleasure; at twilight, when every thing is still, I think of my departed sisters, now in Heaven, and of the dear and only one left me, so very far away from me, and then I sit down to that instrument, as with a *friend*, and play all our favorite tunes; and sometimes I almost forget earthly things; so, should you hear some day, I am wafted to Heaven, on *sweet sounds*, do not blame *me*, but the instrument."

And, when in her last sickness, calm, sensible, patient and resigned, as she was, she selected a hymn to be sung at her funeral services,—it would seem as if she not only wished to divert the occasion of all gloom, but that her spirit might literally mount its native skies upon sweet and harmonious sounds.

Her home was always open to a large circle of friends and acquaintances, and even to the stranger. She will long be remembered by them for her hospitality, and delicate attentions; particularly by Unitarian clergymen, who have travelled through R., or made any sojourn there. To them, her house has always been open; and the many who have made her house their home, whether for days or weeks, and experienced her generous and kind hospitality—her untiring attentions, and desire to make every thing pleasant and agreeable to them—will bear testimony to the character given above of her.

Mrs. D. was one of the "ten" who formed themselves into a church, when the first Unitarian society was organized in R. But there was nothing sectarian in her feelings; she looked upon all denominations as parts of the great human family, and alike entitled to all the sympathies and courtesies of life; and ever made it a rule, when they had not preaching of her own faith, to join in the religious services, and mingle with the people of the other societies. This, united to her spotless life, made her a universal favorite, and all loved and respected her as their friend.

Her loss must be greatly felt in the town and vicinity where she has past the last years of her life; but where can her loss be felt so much, as in the home of her faithful labors! Desolate indeed must be that home, and that husband's heart! But to him, and all bereaved friends, is left that deep and sweet remembrance of her many virtues, which time cannot efface.

***

NEW PUBLICATIONS.

The North American Review. No. CXLII. Jan. 1849. Boston: Charles C. Little & James Brown, 112 Washington st. London: J. Chapman; Putnam's Agency, 142 Strand.

It will be seen that this standard American Journal has changed publishers. The Contents of the present No., are 1, Mr. Webster as a Diplomatist. 2, The Life and Works of Henry Fielding. 3. The Fathers of New England. 4. Eliot's Sketch of Harvard College. 5, The Poetry of Spanish America. 6, The Significance of the Alphabet. 7, Humorous and Satirical Poetry. 8, Merry Mount. 9, The Revolution in Prussia. 10, Critical Notices.

The North American commences the year 'rejoicing like a strong man to run his race.' It makes its forages in criticism with skilful and sometimes unrelenting sweep. It comes up manfully and earnestly to the great questions of the day, and has its full share of influence as it expresses the strong thought of cultivated minds in different departments of activity, in the State, in the College, and in the Church.

Sermons by John Brazer, D. D. Boston: Wm. Crosby and H. P. Nichols 1849.,—pp. 367, 12mo.

This volume is a valuable contribution to the literature of the pulpit, and will prove a source of good influences to the churches. The sermons are elaborate, highly finished, and such as we should expect from the author's reputation as a scholar and divine. They are more than this. They present impressive views of religious truth, and deal in a searching manner with the conscience and the heart.

Jerusalem before its destruction by Titus. From the celebrated Brunetti model; sketched by Dicks of London, and lithographed by H. W. Bufford & Co., Boston.

The Brunetti model of Jerusalem was admired by all who saw it, and was regarded as a very valuable aid in assisting the beholder to form some true conception of the city, and better to understand and enjoy the allusions to it in the Scriptures. This is a very faithful and excellent engraved copy of it. We stand looking at it from the North; and we see how "beautiful for situation on the sides of the North, is the city of the great King." We can "walk about Zion, mark well her bulwarks and consider her palaces," and see "the mountains round about her"—the symbol of the protection of Jehovah. In the sketch before us, the ancient ravine running through the city, afterwards fill up with ruins, is distinctly delineated, in accordance with the researches of Robbinson and others. We recommend our readers to examine it. They will find it for sale at 204 Washington street.

Bible Calendar.

This little manual, which we have received from Mr. William R. Deane, we should think might be of great benefit in reading the Bible. It has portions,—devotional, historical and doctrinal,—for every day in the year, so that the whole Bible may be read through during the year.

Brownson's Quarterly Review. New Series. No. IX. January, 1849.

Contents; Art. I. The Catholic Press, II. Hawkstone or Oxfordism. III. Shandy M'Guire, or Irish Liberty. IV. Socialism and the Church. V. Literary Notices and Criticism.

The Daguerreotype and Foreign Miscellany. Vol. III. No. VI. Boston: Crosby & Nichols.

See advertisement.

Littell's Living Age. No. 245, January 27, 1849.

See advertisement.

Hunt's Merchants' Magazine and Commercial Review. Vol. 20. January, 1849. No. I.

Among the numerous and valuable articles of the present No., is a Memoir of Samuel Slater, the father of American Manufactures—of whom also an engraved likeness, from a painting by Cole of Boston, embellishes the Number.

The Christian Review.

This periodical now commences a New Series and dates January, 1849. It has also received a new editor.—Rev. E. G. Sears of Brookline, Mass. The articles are six in number, viz. The Editorial Introduction; Infant Baptism; The Infinity of God developed in the incarnation of Christ; Rev. John Foster and his Reviewers; Antecedent probability that the N. T. contains some model of ecclesiastical policy; Extension of Slavery; Life and Times of Rev. Isaac Backus; Literary Notices.

The reviewer of Dr. Edward Beecher on Baptism makes a full end of the logic of that gentleman's Work. We never have seen a more complete overthrow.

The writer of the article on Foster uses rather a homely style in some parts, but his article contains a great deal of sterling, valuable, original thought.

Tytler's Universal History from the Creation of the World.

T. Wiley Jr., is publishing this very valuable history in numbers. The young man who shall read it in course, and treasure up its lessons, will have something better than gold. All will find it a repository of wisdom, a rich store house of facts, pertaining to the conditions and fortunes of man.

The Columbian Magazine. Jan. 1849.

This very agreeable Magazine commences the year under the editorial care of Rev. Dario Read, who has long been before the public as an editor. The opening No. is well got up. The engraving of the Swiss Cottage is a delightful scene of picturesque landscape and rustic amusement.

The Christian Observatory for January, 1849.

It was announced in the Orthodox papers that this work was to be discontinued,—principally, we supposed, that though conducted with ability, its tone and temper were disapproved of by the Orthodox themselves, and it failed to find adequate support. But new efforts have been made to keep it in existence, and the following gentlemen have become associated with Rev. Mr. M'Clure, in editing it, viz.:—

N. Adams, D. D.,	E. N. Kirk,
J. A. Albro, D. D.,	W. A. Stearns,
E. Beecher, D. D.,	A. C. Thompson.

We do not see that the Observatory has improved in tone, or spirit, or truthfulness. There are the same misrepresentations of Unitarianism as "the false system which had privily stolen in to reveal itself;" the same talk about "unprincipled spoliations," "legalized oppressions of those Churches which still revered the faith of their fathers." "The system of error," (still alluding to Unitarianism, though it does not call it by name, but by mentioning the names of Stuart, Woods, Cheever, &c., as taking part in the conflict, clearly pointing out to its readers what it means,) "the system of error was defeated," it says, "so far as argument was concerned. But defeated as it was in argument, it yet survives, though with greatly diminished power."

We confess that we are greatly astonished that two of the gentlemen named among the editors should have given their sanction to such sentences. We allude to Rev. Mr. Stearns of Cambridge Port, and Rev. Dr. Albro of Cambridge. As coming from any of the rest, it would not have surprized us.

The New Church Repository.—Professor Bush announces that "the editor's connection with the work, under the present arrangement, ceases with this number." We had hoped before this time to have further considered his "Letters

to Trinitarians," the *tenth* of which is in the present number, and we presume is their conclusion.

NEWTON THEOLOGICAL INSTITUTION. We have received the Annual and Triennial Catalogue of the Newton Theological Institution. Its Faculty are Rev. Henry J. Ripley, Prof. of Sacred Rhetoric and Pastoral Duties; Rev. Horatio B. Hackett, Prof. of Biblical Literature and Intepretation; Rev. Robert E. Pattison, Prof. of Christian Theology. Mr. David B. Ford, Assistant Instructor in Hebrew.

The number of students are, Senior class 7, Middle 14, Junior 9, Total 30.

The Triennial Catalogue contains the names of 203 persons—of whom 20 have been, or are, connected with Theological Seminaries, and Colleges as Presidents or Professors; 18 have been, or are now, foreign missionaries, and 25 are deceased.

GALENA, ILL. We are rejoiced to know that this young and promising society worshipped on the last Sunday of 1848 in a Church of their own, which they have purchased of the Episcopalians. The church is paid for entirely, but they have no title to the ground, nor have they means at present to obtain one: still they rejoice in this great improvement of their "low estate." A communion-service is now going out to them as a present: but their pastor writes very urgently for some help in the form of Sunday School books and manuals, which the A. U. A. would be very happy to forward.

Our brother appears to be laboring very hard, but to excellent effect; and we trust that any expressions he may need of our sympathy will be promptly and heartily made. [Comm.

COURSE OF SERMONS IN LOWELL. We are glad to see the following in the Lowell Journal and Courier.

"A series of Sermons will be preached in the City Hall; on Sunday evenings, by the Clergymen of this city, who at various preliminary meetings, have, with great unanimity, agreed upon the following plan:

The leading topics of these Sermons will be—The Moral Exposure of large Cities; Dangerous and Innocent Amusements; The Relation between the Employer and Employed; The Present Condition and Wants of the Temperance Reform; The Guilt of the Traffic in Ardent Spirits; The Danger of even Moderate Drinking. The Solemn Warning Intemperance gives to Young Men; The Perils and Guilt of Licentiousness; The Divine Authority of the Christian Sabbath; Sabbath Labor; Gambling; Profanity; The Moral Education of the Young.

The following named Clergymen will preach—Rev. Messrs. Barnap, Porter, Blanchard, Eddy, Hanks, Barry, Duncan, Clark, Curtis, Child, Brewster, Mason, Willis, Bates, Wood, Towne, Savage, Miles.

The services will be conducted in the usual manner of public worship, and for the present will commence at half-past six o'clock. The public are respectfully invited to attend.

The course will commence on Sunday evening, January 14, by a Sermon on the topic first named, by the Rev. Henry A. Miles.

Per order of the Committee of Arrangements.
HENRY A. MILES, Secretary.

A REMARKABLE CASE OF LIBERALITY TO THE CAUSE OF PEACE. The American Peace Society has just received from "the Native Church at Hilo, Hawaii," Sandwich Islands, a donation of *One Hundred Dollars* to aid the Society. "It is," say they, "but a mite we are able to cast into your treasury; but be assured we do it with cheerful hearts, and with many prayers and warm desires, that the principles your Society advocates, may spread and prevail until they fill the earth with peace and good will."

PRESIDENT OF HARVARD UNIVERSITY. Jared Sparks, L. L. D., was nominated in the Board of Overseers of Harvard University, Thursday morning, as President of the College, in place of the Hon. Edward Everett, resigned.

RELIGIOUS INTELLIGENCE.

NEW CHAPLAINCIES. The U. S. Adjutant General in accordance with an act of Congress, has designated 20 military posts at which Chaplains are to be employed, and for which applications may be made. The posts are:—Two Oregon, not yet established; two in Texas, to be fixed by the commander of the third Military Division; a post at El Paso; Fort Marcy, at Santa Fe; at Monterey, in California, and San Francisco; the principal recruiting station at New York; Fort Brooke, Florida; Fort Morgan, Alabama; Fort Washita, Red River; Fort Towson, Red River; Fort Gibson, River; Fort Leavenworth, Missouri frontier; Cherokee nation; Fort Scott, Missouri frontier; Fort Leavenworth, Missouri Fort Kearney, a new post at Grand Island on the Platte River; Jefferson Barracks, Missouri; Fort Snelling at the Falls of St. Anthony; Iowa; and Fort Gaines, a new post at Crow Wing, on the upper Mississippi.

The chaplains will be required to perform the duties of school-masters, their compensation being fixed at the time of their appointment, but not to exceed forty dollars per month, with quarters, fuel and four rations per day. Applications should not be made to the Secretary of War, but to the commanding officers of the posts at which they are employed. The applicant must be recommended by the highest ecclesiastical authority of his communion.

THE GRATUITOUS CIRCULATION of the American Tract Society, during the month of December last, inclusive of large amounts granted to vessels bound for California, exceeded 4,000,000 pages. They were divided as follows—Foreign 46,250 pages; Seamen 125,966; Army and Navy 111,500; Literary, Humane, and Criminal institutions, 55,550; Sabbath Schools, 29,100; Home and Domestic Missions 97,920; by Colporteurs and agents among the destitute, 3,001,539; other grants 539,600. Total grants since the 1st of last April 4,0007,429 pages.

REV SAMUEL IRENAEUS PRIME. This gentleman, so well known as the "Irenaeus" of the N. Y. Observer, and also as editor of the paper, has been elected Permanent Secretary of the American Bible Society. The Observer says, "Mr. Prime, it is understood, has accepted the appointment, and will therefore probably retire from the position he has so long and so efficiently occupied. Mr. Prime's great energy of character, united with a knowledge of men and of business, rarely possessed by members of the clerical profession, will qualify him well for the office to which he has been called. His withdrawment from the corps editorial—if that event is to follow—will occasion regret on the part of all his contemporaries, as well as of the numerous readers of the Observer, to whose profit and gratification he has so industriously and ably ministered.

TRACT SOCIETY. During the past 8 months, the issues of the Society have been equal to 750,000 volumes, whose entire value is $130,000, exceeding by $30,000, the issues of the corresponding period last year.

DEATH OF DR. LEVINGS. We learn from the New York Commercial Advertiser, that the Rev. Dr. Levings, Financial Secretary, of the American Bible Society, died at Cincinnati, Ohio, on the 5th inst. of congestion of the lungs. The deceased entered upon the ministry of the Methodist Episcopal Church in 1848, and was elected Secretary of the Bible Society in 1844. He was in the fifty-third year of his age.

DEATH OF A MISSIONARY.—Accounts from Siam mention the death of Mr. Caswell, an American Missionary in that country.

[This is the gentleman whom the American Board discarded from their support, because he had adopted the faith of Wesley and others on the subject of Christian Perfection.]

THEATRE BROKEN UP BY A REVIVAL. A great revival of religion prevails at Lawrenceburg, Indiana. The Cincinnati Times says that the members of the Theatrical Co., which was there, have joined the church and destroyed their curtains and scenery.

"*We all do fade as a leaf*" is a text forcibly illustrated by a statement made by Rev. Dr. Berrian, of St. Paul's Church, New York, last Sabbath. He said that of 1,000 members of this Church 37 years ago, there now remained only 3 heads of families, and in all only 30 souls.

☞ The congregational Church in Pittsfield contributed to various public charities, during the year 1848, $2,070; $155 more than during 1847.

☞ The Messrs. Staurt, sugar refiners and confectionary manufacturers in New York, on New Year's day presented each of their hands, of whom they employ two hundred, with a handsome copy of the Bible.

MONKS OF LA TRAPPE.—The steamer Martha Washington landed here yesterday forty-three Monks, of the order of La Trappe, direct from France. They arrived in New Orleans after a voyage of only thirty days from Havre, on the ship Brunswick, and immediately reshipped on the Martha Washington for Kentucky. They proceed from here to the neighborhood of Bardstown, where they possess 1400 acres of ground. They design permanently locating themselves at that point. There are six priests among them, evidently men of superior minds. They bring with them a large quantity of utensils, and an infinate variety of fruits, flowers, garden seeds, trees, &c., in fact every thing necessary to establish a "colony in the wilds of Kentucky." [Louisville Courier, Dec. 10.

JERUSALEM. The tide of immigration is setting towards the holy city, and the number of its Jewish population is rapidly increasing. The resident Rabbis have appealed to their brethren in Europe for aid to enlarge extensively their synagogue, while some leading Jews in Europe seriously contemplate the rebuilding of the Temple at Jerusalem.

RETURN TO JUDAISM.—The Jewish Chronicle mentions, that since the emancipation of the Jews in Prussia, a Jewish family, consisting of father, mother, son, and daughter, who had been converted for fourteen years, applied for permission to return to Judaism: permission was immediately granted by the State.

DR. DUFF.—This gentleman, so well known as a distinguished scholar and missionary of the Free Church of Scotland in Calcutta, it would seem, is to be recalled to fill the chair of Professor of Theology in the Free Church College at Edinburgh. At a late meeting of the commission of the Free Church Assembly the following motion of Dr. Candlish was adopted, by a vote of 32 to 24. Dr. Cunningham, and other eminent men opposed the motion as having a bearing disastrous to the Foreign Missions of the Church.

FIRES. The Orthodox Congregational meeting house in Rutland (Worcester Co.) was destroyed by fire on Sunday morning. No insurance.

GENERAL INTELLIGENCE.

REPORT OF THE SECRETARY OF THE COMMONWEALTH.

The Secretary of the Commonwealth is required by a Resolve, passed February 20, 1819, "to make out an account, to the first of January in each year, specifying the amount of salaries and allowances made, the number of clerks employed, their names, the periods of service, the amount allowed them, with all expenses of the office;" and to report the same to the Legislature.

In compliance with this provision of law, the Secretary presents the following Report:—

The amount of fees received by the Secretary, is	$291 78
Amount from the Commonwealth's Treasury	1,262 56
Total of salary, from January 13th,	$1,554 34

The first clerk, under the Resolve of 1846, chap. 217, has received $1200.

The second clerk, under the Resolve of 1845, chap. 113, has received $1000.

The Secretary is authorized, by a Resolve, passed April 24, 1838, to employ, from time to time, such clerical assistance, in addition to the permanent clerks, as may be necessary for the despatch of the public business. By the Revised Statutes, chapter 13, section 13, assistant clerks are to receive a compensation not exceeding the rate of $900 a year.

The names, periods of service, and amount of compensation of assistant clerks, employed within the past year, are as follows, viz:—

Samuel C. Thacher, 1 year,	$900 00
William F. Clark, 313 days, 1 night,	787 50
Edward Stearns, 308 days,	770 00
Thomas Campbell, 313 days, 1 night,	790 00
William Palfrey, 313 days,	787 00
George Burrill, 85 days,	212 00
William H. Hooper, 22 days, 1½ nights,	67 50
Allen W. Dodge, 33 days,	82 50
Charles Colburn, 8 days,	20 00
Total,	$4,217 00

The extra clerk hire was occasioned as follows, principally estimated, viz:—

By examinations of Revolutionary Rolls,	$750 00
By Registration of Births, &c.,	536 00
By preparing Transactions of Agricultural Societies,	82 50
By report on Returns of District Attorneys,	40 50
By Chronological Table to the volumes of Archives,	980 00
By ordinary business of office,	1808 00
Total	$4,217 00

The postage bills of the government, for the year past, have amounted to $523 06.

The expense of stationery is estimated, as heretofore, at $400.

The bills for stationery include what is furnished to the Executive Council, and to the Legislature and the Committees.

The licenses to pedlers issued the past year are as follows, viz:—

21 State Licenses,	$2,100 00
412 County Licenses,	728 00
204 Town Licenses,	584 00
The whole amount	$3,412 00

Which has been paid into the Treasury.

Under the authority of the Resolve of 1846, chap. 35, the deficiencies in the ancient records of the Commonwealth continue to be supplied, in a very satisfactory manner, by the gentleman originally designated for that service, Mr. Robert Lemon, a chief clerk in one of the public offices in London. He has transmitted, during the past year, 2739 folio pages of manuscript copy, from the transcripts of the records sent to England by the colonial and provincial governments.

The undersigned respectfully calls the attention of the Legislature to the subject of the State Map, and to the means for its improvement under the provision of the act of 1846, chap. 241. In practice, the provisions of this law are found to be greatly inadequate for the purpose intended; some requirement is necessary to obtain, through a suitable officer of the government, at regular periods, an accurate delineation of changes in the topography of the Commonwealth.—The Secretary is informed, by the engraver of the map, that the plates need to be repaired; a small amount appropriated to this purpose may secure them from becoming, as they soon will become, without repair, entirely unavailable.

The Resolve of 1846, chap. 50, provides for the distribution of a specific number of copies of the map "among literary and scientific institutions, and to men of science in other states or countries." That number has been exhausted. The applications for the map, which are not unfrequently made from abroad, as well as from various parts of our own country, and the courtesy which is indispensable in the intercourse of the Executive, render it desirable that the provision referred to, of the Resolve of 1846, should be renewed.

The efforts, which have been made for several years, to arrange the immense mass of documents deposited in this department, relating to the history of the Commonwealth, have resulted in placing these ancient records in a form easily accessible, but yet not in bringing them so fully to light as is desirable. An analytical index of the whole, with a faithful and intelligent regard to the proper connection of the documents and papers, would, if printed, open treasures of historical knowledge to the people of the Commonwealth, and to the intelligent everywhere.

It may not be inappropriate here to refer, as my predecessor heretofore has done, to "certain writings called the 'Hutchinson papers,'" which were formerly in this office, but are now in the library of the Massachusetts Historical Society. There is not to be found any sufficient authority by which a transfer of those papers was made. If the analytical index recommended should be authorized, it will be important to regain the possession of those papers.

Mr. Vattemare, the liberal and intelligent agent of the Commonwealth for foreign exchanges of books, &c., continues to supply the library with valuable contributions in literature, science and art. The usual allowance of $300 to Mr. Vattemare, which was commenced in 1845, was, the last year, accidentally omitted.

Mr. Vattemare has recently transmitted to this department, for the Legislature, a case of medals, in gold, silver and bronze, entrusted to him for this purpose by "his Holiness the Pope." The case contains six medals of finished workmanship. These medals are in return for books transmitted to the Pope by Mr. Vattemare, in the name of the Commonwealth, particularly the volumes of the Geological Survey.

During the past year, by direction of his excellency, the Governor, under the Resolve of 1847, chap. 97, the undersigned has collated and published the special acts of the Commonwealth, passed subsequently to the year 1837, in a single volume of 1100 pages, forming the eighth volume of the Special laws. Heretofore, this service has been performed by commissioners appointed for the purpose. It appearing to the undersigned appropriately within the duties of this office, the service has been performed accordingly, and the expense of a commissioner has thus been saved to the Commonwealth.

During the past year, there have been the usual interchanges of books, &c., with the several States of the Union, and a large number of volumes, received at this department, have been deposited in the State library.

Respectfully submitted,
W. B. CALHOUN, Secretary.

NEW POSTAL TREATY. A treaty, in regard to postage between this country and Great Britain, and across either to other countries, has been agreed on and ratified by both governments, and through the prompt and active efforts of Mr. Bancroft, our Minister abroad, and the conciliatory spirit of Lord Palmerston, it has gone into immediate operation.

That our readers may at a glance see the rates established by the treaty, we give the following summary from the N. York Courier and Enquirer:

I. DIRECT POSTAGE.

The postage across the sea is fixed at	16 cents.
" English inland postage	3 "
" United States inland postage	5 "

The sea postage to be paid to the vessel performing the service.

II. TRANSIT SERVICE.

Transit postage through this country to the Canadas and 25 per cent thereon for paying by the ounce, instead of paying by the letter.	5 cents.
Transit rate through England, the inland postage of and 25 per cent theron for paying by the ounce, as above, &c.	3 cents.

III. TRANSIT THROUGH CANADA.

The Canada rates.

IV. NEWSPAPERS AND PERIODICALS BETWEEN THE U. S. AND ENGLAND.

Each Newspaper	(1 penny)	or 2 cents
Periodicals, &c., weighing 2 oz.	(1 penny)	or 2 "
" over 2 and under 3 oz.	(6 pence)	or 12 "
" over 3 and under 4 oz.	(8 pence)	or 16 "

and 2 pence additional for every ounce or fraction of an ounce.

On this treaty, the New York Evening Express has the following pertinent remarks:—

"The great beauty of the Treaty is its benevolent and fraternal character, which considers the United States and Great Britain as of but one family, though residing as it were in different households. Everything is done by it, that can be done, to promote the interchange of mind, and good feeling, as well as of commerce and trade. Great Britain with an open hand and open heart welcomes us,—and we as cheerfully welcome her, and give a cheap and easy transmit to her Canadian dominions. "In case of war," too, the Treaty nobly provides that "the mail packets of the two offices shall continue their navigation without impediment or molestation until six weeks notice is given by either Government, that the service must be discontinued.

IRELAND. The effect of the poor laws in Ireland has been, to a very great extent, to stimulate the landlords and rate-payers to devise some means for employing the poor, in order to reduce their taxes. In this way they are doing good. The division of Magourney, it is stated, has thus reduced its rates to two pence half-penny in the pound. At a meeting in that district, one of the speakers, a large land holder, said "*he* did not want to get rid of the poor-law, for he believed that it would be eventually the salvation of Ireland."

As an illustration of this, take the following from a Dublin correspondent of the N. Y. Cour. and Inq. It is said in connection with a statement of the abandonment, by government, of a contemplated endowment of the Irish priesthood, and an abolition of certain sinecure posts.

"If there had been more of dependance upon the developement of the resources of the country, and less on sinecure posts for which the people pay, it would have been better for the Irish gentry themselves, and the people, too."

Mr. Hamilton, of St. Ernan's, Donegal, after half a century's experience, finds the improvement of his land gives employment to all his poor, and amply repays the outlay. Do., Sir George Hill, of the Gweedore Estate, same country. Mr. French, Monahan, reclaimed 300 acres of bog and mountain—the entire cost repaid by the crops in three years—the value raised from two to thirty-five shillings per acre. Mr. Reade, of Galway, at a cost from £10 to £17, reclaimed 500 acres—repaid by the crops of the second year—the land formerly 2s 6d per acre; now 20s; and he says there are 128,000 acres in the same county as easily reclaimed where thousands are starving.

MAYNOOTH COLLEGE. The Dublin correspondent of the N. Y. Courier and Inquirer says:—

"Maynooth. That exclusively Roman Catholic and ecclesiastical college contains 500 students,—it has a perfect curriculum of philosophical and theological study,—£30,000 was granted lately for increasing its building accomodations, besides the increased grant to its professors, and when Pugin's plan is completed, which will require £20,000 more, the square when finished will have no equal in Europe. Its lofty lines of buildings, its tasteful cloisters, its gorgeous chapel, its spacious library, and its ample refectory, will far surpass any thing that could have entered into the conception of William Pitt or Dr. Troy, when the foundation of Maynooth was laid. There are two hundred workmen, just now, in constant employment on the works."

QUEEN'S COLLEGES. Three new Colleges, to be called Queen's, Colleges are to be opened in Oct. 1849,—one in Belfast, one in Galway, and one in Cork.

The buildings are far advanced; are tasteful and elegant in structure,—highly ornamental to those towns where they are situated; and will be internally spacious and commodious, with library, lecture and class rooms, and apartments for the Principals and Professors.—The Students—as is the case in the Scottish Universities—will not reside in them. In each there will be twenty Professors. * * * * I see in the independent establishment of these Colleges upon so liberal a foundation,—independent as, happily, the Government has been forced to make them, alike of Pope, Prelate, and Presbyter, —the commencement of a new intellectual and educational career for Ireland.

DECISION OF THE SUPREME COURT OF THE UNITED STATES ON THE RHODE ISLAND CASE. We learn from the correspondence of the New York Express, that the Chief Justice of the Supreme Court of the United States delivered, on Saturday, an elaborate opinion upon the Rhode Island Dorr case, affirming in full the judgement of the Circuit Court, and completely sustaining the authorities of the State in the measures which were taken to put down the insurrection against its government and its liberties.

The Judges, save one, all affirm the right of the State to protect itself by Martial Law. Although there is nothing in this that we have not always anticipated, still the unanimity of the Court is very gratifying. [R. S. Journal.

ANNEXATION IN CUBA. The resolution previously offered by Mr Miller, calling on the President for any correspondence relating to the purchase of Cuba, was taken up, Friday Jan. 5, and Mr. Miller advocated its adoption. Mr. Rusk inquired of the Senator if he had any reason to suspect such correspondence was now going on.

M. Miller—I do.

Mr. Foote asked if negotiations were pending, would he (Mr. Miller) oppose the annexation of Cuba?

Mr. Miller—I will at all times and on all occasions.

Mr. Foote replied—The Senator will be in an awkward position three months hence, as Gen. Taylor was decidedly in favor of annexation.

A motion was put to lay the resolution on the table, and decided in the affirmative.

MR GOTT'S RESOLUTION LOST. The resolution of Mr. Gott, which passed several weeks since, looking to the abolishment of the slave-traffic in the District of Columbia, has been reconsidered and laid on the table, by a small vote. Many Northern members evidently did not vote. Perhaps their course, and the action of the House, may be explained by the supposition that some compromise proposition of similar purport, but less offensive in its language to Southern members, is to be brought forward, and consented to generally by all parties

ANTI-SLAVERY IN MISSOURI. Rev. Dr. Bullard, pastor of one of the Presbyterian churches in Missouri, writes to the Philadelphia Observer:—

"All our foreign population, almost to a man, is opposed to slavery. Not one German in 10,000 in Missouri, owns a slave, so I am informed by German gentlemen, who have the means of knowing.

During the Presidential campaign, we had a Free Soil paper published in this city."

A correspondent of one of the St. Louis city papers remarks:

"Every body admits, that in a State so far north as Missouri, *slavery is a curse!* And I believe the majority would be glad of any lawful mode of getting rid of it! For our own part, we are ready everywhere to avow ourselves friends of gradual emancipation. In this, we belong to the school of Henry Clay, Thomas Jefferson and GEORGE WASHINGTON, all of whom were open advocates of the most rapid extinguishment of SLAVERY, which is consistent with law and good order.

We hold ourselves ready to prove to any disinterested or *interested* person, that the worst investment any man can make, is in slaves, and that the more of them we have in this State, the poorer we are."

A correspondent of another of the papers recommends a period as early as 1860 to declare that all persons born in this State should not be held as SLAVES. Not that he especially favored 1860 more than 1870. Any period—*within a reasonable time*—would conform to his views.

FARM SCHOOL. At the annual meeting of the Boston Farm School Corporation, the 9th inst., a very favorable report of the Institution was made and voted to be printed. The present number of boys is 85. Increase during the year 13, notwithstanding over 30 have been disposed of. It is a remarkable fact that for several years no physician has been called to the Island, and all have enjoyed good health. The following gentlemen were elected officers:—

Theodore Lyman, *President.*
Moses Grant, *Vice President.*
J. Ingersoll Bowditch, *Treasurer.*
George H. Kuhn, *Secretary.*
Benjamin A. Gould, Elijah Cobb, Samuel Hooper, George Bemis, R. C. Waterson, Samuel E. Brackett, Jesse Bird, Francis Bacon, Charles H. Mills. *Managers.*

YOUNG MEN'S BENEVOLENT SOCIETY. The Twentieth Report of this Benevolent Association is just published. Its officers devote themselves to the seeking out the suffering poor and relieving their distresses as far as the means placed at their disposal enable them to do. Their receipts for the last year have been a little over a thousand dollars. From this fund they have distributed in the twelve wards of the city, wood, coal, groceries, shoes, &c., to 437 families 818 times. We publish the names of the officers and standing committee of the Society, that any who would at this inclement season, make them the almoners of their bounty, may know where to apply. The report expresses the very proper wish that more young men should join in this work of benevolence, and that it should no longer be permitted that a majority of the funds of the society should be drawn from other sources.

President—George S. Hillard, 4 Court street. *Vice President*—William Appleton, Jr., 76 Beacon street. *Secretary*—George A. Brown, 154 Washington street. *Treasurer*—F. W. Lincoln, Jr., 62 Commercial street. *Standing Committee*—Ward 1, J. Spence, Jr., M. D., 2 Baldwin Place; Ward 2, H. D. Fowle, corner Prince and Salem street; Ward 3, Abraham M. Rice, American House; Ward 4, Emery Souther, Green street, corner Lyman place; Ward 5, Thomas Gaffield, 57 Allen street; Ward 6, Martin L. Bradford, 142 Washington street; Ward 7, S. K. Whipple, 100 Washington street. Ward 8, Jonathan N. Lane, 125 Purchase street; Ward 9, R. I. Merriam; 14 Oxford street; Ward 10, James M. Phipps, M. D., Eliot, corner Carver street; Ward 11, James M. Gordon, 17 Indiana place.

HOUSE OF REFORMATION AND BOYLSTON ASYLUM. The annual visit to the House of Reformation, containing 68 boys, from 10 to 16 years old, and the Boyalton Asylum, of 120 boys, generally from 8 to 12 years old, was made on New Year's day. The former class are boys sentenced by the Courts for petty offences, and the latter class are children of parents unable to maintain them, or children deserted by their natural guardians. The boys assembled in the Chapel and presented a very gratifying sight. The House of Reformation boys being in the gallery, could not see the other boys, and occupying opposite wings of the edifice, they have no acquaintance one with the other. Prayer was offered by the Rev. Mr. Chase, (chaplain.) Hymns were sung by the boys of each Institution, who did themselves and teachers great credit by their good behavior and neat appearance. Addresses were made by Thomas Hollis, Esq., (Chairman,) M. Grant, Artemas Simonds, and William Freeman. After the exercises, the Directors of the Institution, Overseers of the Poor, and several members of the City Council dined together; and it may seem unnecessary to add, it was a strictly temperance dinner. The Institutions noticed are doing great good in providing for hundreds of unfortunate boys, and rescuing them from crimes and its consequences. We are happy to know that both Institutions are in a prosperous condition.

CRIME IN BOSTON. The Grand Jury of Boston have made a report of their doings for the six months, which comprise their term of office. They have investigated 708 cases, examined 2084 witnesses, and 594 bills of indictment. Of these, 2 were for murder, 1 for arson, 2 for rape, 3 for manslaughter, 6 for assaults with intend to kill, 39 for keeping brothels, 100 for larceny, 209 for violations of the license law, 10 for passing counterfeit money, and the remainder are scattered among the various other crimes under the State and city laws. A large portion of those against whom indictments have been found are minors. The House of Industry has 728 prisoners, which is too great a number for its accommodations. The Leverett Street Jail is also noticed by the Grand Jury as being very crowded, and at the same time badly located and poorly ventilated. A new Jail is now in process of completion.

BUSINESS AT THE POLICE COURT THE LAST YEAR. The number of cases brought before the Police Court and settled in 1848 was 4817. In 1847 4219. Increase of cases in '48, 598. In 1846, there were 4093 cases. A large number of these cases were for intemperance indirectly, and many of the other cases grew from intemperance.

DECREASE OF MORTALITY IN BOSTON. The mortality in Boston for the year 1848, is a little over 4000 in number, which is a decrease of nearly a hundred on the year 1847, but an increase on 1846 of about 700. The mortality in 1846 was 3389; 1847, 4121.

The number of persons who died in other places, but were brought to this city for burial, was about one hundred and fifty. A very great proportion of the deaths are of those of foreign birth, who were mostly carried to Charlestown and Cambridge for burial.

☞ INDIANA STREET CHURCH. Rev. E. B. Hall of Providence, R. I., will preach in this Church next Sunday evening, Jan. 21. Services to commence at 7 o'clock.

☞ A contribution will be taken in aid of the Church. jan20

☞ TEMPERANCE IN GREAT BRITAIN AND IRELAND. Rev. Eli Noyes will prove that the cause of Temperance has advanced in the United States, by giving the result of his observations during a recent visit to Great Britain and Ireland, on Sunday evening next, at Tremont Temple, commencing at 7 o'clock.

Admittance 6¼ cents, the profits, if any, to be devoted to the purchase of a Library for the Young Men's Society. jan20

☞ NOTICE. CHANGE OF PLACE OF THE UNION MEETING. The adjourned meeting for the "spirtual interests" of our Churches will be held at the Bulfinch Street Church on Sunday evening, Jan. 21, at seven o'clock.. jan20

MARRIAGES.

In this city, Mr Charles D. Weld of Boston to Miss Phebe Ann Eldrich of Brewster, Mass.

14th inst., by Rev Mr Cruft, Mr Lyman O. Brainard to Miss Sarah A. Grigg.

In Charlestown, Mr Charles Foster of Haverhill to Mrs Martha A. E. Thompson, daughter of Charles K. Foster, Esq., of C.

In Charlestown, Mr William Simonds, editor of the Saturday Rambler, to Miss Martha A. C. Dodge.

In Somerville, 7th inst, Mr Franklin Henderson to Miss Caroline E. Tufts.

In Brookline, 1st inst, by Rev Dr Pierce, Rev J. H. Phipps of Framingham to Miss Laura Matilda, second daughter of Dr Charles Weld of B.

In Sharon, 4th inst, by Rev J. L. Stone, Mr Charles Estey to Miss Hannah Gould, all of S.

In Tyngsboro', by Rev W. Morse, Wednesday evening, the 10th instant, Mr John W. Wright of Westford to Miss Charlotte Bond of T.

In Manchester, N. H., 14th inst, by Rev A. B. Fuller, Mr John A. Lowery to Miss Susan T. Varney, both of M.

In Northfield, N. H., 26th ult, John H. Goodale, Esq., editor of the Manchester, (N. H.) Democrat, to Miss Celestia S., daughter of John Mooney, Esq., of Northfield.

In Providence, R. I., Mr Thomas C. Cressy to Miss Sarah E. Peckham.

In New York, 3d inst, James Davenport Whelpley, Esq., editor of the American Whig Review, to Miss Ann Maria Wells of Roxbury, Mass.

In New York City, 15th inst, by Rev Henry W. Bellows, Jotham Bush, Esq., of Brighton, to Mrs Frances Harrison Gorham of West Newton.

In New Orleans, 28th ult, Mr Charles B. Metcalf to Miss Martha C., daughter of Silas Williams, Esq., of Newton, Mass.

DEATHS.

In this city, Jan. 5, Sarah Jewett, wife of Henry James Prentiss, 39—daughter of the late Eliphalet Jewett, formerly of Salem; of consumption, Mr Daniel A. Sawin, 41—formerly of Randolph.

7th inst, Anne Hooper Broughton, 11—daughter of N. Broughton, Esq.

8th inst, Mr George Clark, 58 yrs 9 mos 12 days.

8th inst, James Henry Furrow, 62—a native of West Hartford, Conn.

In Cambridge, 9th inst, Anna A. Prentiss, daughter of Nathan Fiske, Esq., 22 yrs 6 mos.

In Newton, 7th inst, suddenly, John W., second son of Parker Emerson, Jr., of Boston, 7 yrs.

In Holliston, 8th inst, Titus Bullard, Esq., 66.

In Concord, 6th inst, Joseph Barrett, Esq., Treasurer of the Commonwealth, 72.

In Bow, N. H., 25th ult, Lieut. Thomas Colby, 92, a revolutionary soldier.

In Newburyport, 5th inst, Capt. John N. Cushing, 69 yrs 8 mos, father of General Caleb Cushing.

In Fitchburg, on the 4th inst, suddenly, of congestion of the lungs, Otis Everett, Esq, 70 years.

In Brecksville, Ohio, 30th ult, Mr Phineas Rust, 75, formerly of Northampton, Mass.

In San Francisco, Sept. 9, of typhus fever, Henry Prentiss Richardson, eldest son of Peter Richardson of this city, 24.

In Bankok, Siam, September 25, of erysipelas and inflammation of the lungs, Rev Jesse Caswell, American Missionary, 39. He was suddenly cut down after a short illness of one week.

THE CHURCH IN EARNEST;
BY JOHN ANGELL JAMES.
18mo. Cloth. Price 50 cents.

"A very seasonable publication. The Church universal needs a re-awakening to its high vocation, and this is a book to effect, so far as human intellect can, the much desired resuscitation." [N. Y. Com. Adv.

"We are glad to see that this subject has arrested the pen of Mr. James. We welcome and commend it. Let it be scattered like autumn leaves. We believe its perusal will do much to impress a conviction of the high mission of the Christian, and much to arouse the Christian to fulfil it. The reader will feel that he is called into the Church of Christ, not to enjoy only, but to labor, and that his Master's business is not a business to be approached with an indifferent heart or a feeble hand." [N. Y. Recorder.

"We rejoice that this work has been republished in this country, and we cannot too strongly commend it to the serious perusal of the churches of every name." [Christian Alliance.

"Its arguments and appeals are well adapted to rouse to action, and the times call for such a book, which we trust will be universally read." [N. Y. Observer.

"Mr James' writings all have one object, to do execution. He writes under the impulse—Do something, do it. He studies not to be a profound or learned, but a practical writer. He aims to raise the standard of piety, holiness in the heart and holiness of life. The influence which this work will exert on the church must be highly salutary." [Boston Recorder.

"As far as we have examined this book, and examined its plan, we have seen nothing to condemn and much to approve. There are some illustrations of the truth which the writer wishes to convey, which will be found very valuable for their exceeding *partical* tendency." [Christian World, Boston.

☞ *A liberal discount to pastors and others who buy by the dozen for circulation among their people.*

GOULD, KENDALL & LINCOLN,
jan20 3t Publishers, 59 Washington st.

GENERAL PERIODICAL AGENCY. The subscribers have purchased of Messrs. Otis, Broaders & Co., their list of subscribers for the English and American Reviews and Magazines, and are prepared to furnish the leading Periodicals of the day at the lowest rates. Clubs and Societies supplied at a liberal discount from subscription prices. They have received, this day, the American Journal of Medical Science for January.

CROSBY & NICHOLS,
jan20 1is2os 111 Washington st.

CONTENTS OF NO. 245 LIVING AGE.
Price 12½ cents.

1. History of the Huguenots—English Pioneer.
2. Mitchell's Ruins of Many Lands—Chambers' Journal.
3. Segismund Falello—Blackwood's Magazine.
4. Freaks upon Flowers, Fruits and Trees—Chambers' Journal.
5. A New Esculent—Chambers' Journal.
6. Death of King Charles II.,—T. B. Macaulay.
7. European Correspondence—Of the Living Age.
8. Mirabeau—Paris Correspondence.
9. Early Rising and Industry of Birds—Paris Correspondence.

With Shorter Articles, Scraps, &c.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
jan20 1t

ESSAYS AND SKETCHES. Essays and Sketches by Caroline W. Healey Dall, just published, by S. G. SIMPKINS, 134 Washington street.
dec23 3t

ECLECTIC MAGAZINE. The Eclectic Magazine of Foreign Literature is published the 1st of every month, at No. 120 Nassau st., New York.—Each number contains 144 pages, or 1728 pages in a year, making three large volumes, and is embellished with a beautiful mezzotint engraving by Sartain, either a portrait of some distinguished personage, or a historical subject—making twelve superb engravings in the year. The Eclectic Magazine embraces a careful selection of the ablest articles which adorn the pages of the Quarterlies and Magazines of London, Edinburgh and Dublin, regularly received by the steamers.—Among the number are the North British Review, English Review, Westminster and Foreign Quarterly Review, the Edinburgh Review and others, and from Blackwood's Magazine, Fraser's, &c. The selections thus made comprise the most desirable and valuable portion of foreigh literature in the same compass anywhere to be found, and constitute yearly a rich addition to any library. The January number will be embellished with a splendid plate of extra size, entitled the "Literary Party," embracing nine portraits of the literary men of England. The January number which begins Vol. XVI. is already issued. Terms of the work are $5 per annum in advance, otherwise $6.—The work will be promptly sent to any one who will send us $5 by mail, or otherwise, post-paid. The postage on each number to any part of the Union at nine cents. Address W. H. Bidwell, editor and proprietor, 120 Nassau st., New York.

[From the Commercial Advertiser.]

"The Eclectic Magazine is an agreeable and instructive miscellany, which supplies American readers with the best articles from a long list of foreign periodicals—gives them, in fact, the real value of many high-priced magazines and reviews at a moderate price.

In the quality of its embellishments, the Eclectic always excels." 4t dec23

FAMILY LINENS!

BENJ. & E. JACOBS & CO.,
No. 230 Washington Street,
(2D STORE SOUTH OF SUMMER STREET,)

HAVE on hand, received by the late arrivals, a full assortment of 4-4 and 7-8 heavy undressed SHIRTING LINENS; also PILLOWCASE and SHEETING LINENS, of all the various widths and qualities. Purchasers of Linen Goods may depend on getting PURE LINEN, of first rate fabrics, and at the very lowest market prices. Constantly on hand, extra extra fine Linens, for Collars and Frontings of Shirts.
dec16 is5t

TEACHER. A lady who has for some time given instruction in a public Academy, in the higher English branches, in French, Drawing and Painting desires a situation either in a family, or in a private school. Satisfactory references will be given. Inquir at this Office. istf sept16

MASSACHUSETTS BIBLE SOCIETY.
THE Depository of the Massachusetts Bible Society is removed to
15 CORNHILL,
where Bibles and Testaments of all the vatieties published by the AMERICAN BIBLE SOCIETY, in plain and Ornamental Bindings, are for sale in quantities, or at retail.
dec30 6tis S. T. FARWELL, Agent.

MY TEACHER'S NEW YEAR'S PRESENT, 1849.
JUST published, by BENJ. H. GREENE, 124 Washington st. "My Teacher's New Year's Present," for 1849, by Rev. F. T. Gray.
Also,—Memoir and Sermons of W. B. O. Peabody, D. D. 3t dec23

PREPARATORY
AND
HIGH SCHOOL FOR YOUNG LADIES,
Designed to furnish a thorough and fully accomplished Education;
Connected with which is a
LADIES' CALISTHENCEUM,
—TO BE FURNISHED WITH—
APPROPRIATE GYMNASTIC AND CALISTHENIC APPARATUS,
For Healthful Exercise and Recreation.
*To commence on Monday, Sept

POETRY.

MAN NOT A CASTAWAY.

[From Whittier.]

"As on the White Sea's charmed shore,
The Parsee sees his holy hill
With dunneth smoke-clouds curtain'd o'er,
Yet knows beneath them evermore,
The low pale fire is quivering still;
So underneath its clouds of sin,
The heart of man retaineth yet,
Gleams of its holy origin;
And half quenched stars that never set,
Dim color of its faded bow,
And early beauty linger there,
And o'er its wasted desert blow
Faint breathings of its morning air.
Oh! never yet upon the scroll
Of the sin-stained but priceless soul,
Hath heaven inscribed "Despair!"
Cast not the clouded gem away,
Quench not the living but dim ray—
My brother man, beware!
With that deep voice which from the skies
Forbade the Patriarch's sacrifice,
God's angel cries, Forbear!"

LYDIA MARIA CHILD.

[From "A Fable for Critics," by JAMES RUSSELL LOWELL.]

"There comes PHILOTHEA, her face all aglow;
She has just been dividing some poor creature's woe,
And can't tell which pleases her most, to relieve
His want, or his story to hear and believe.
No doubt against many deep griefs she prevails,
For her ear is the refuge of destitute tales;
She knows well that silence is sorrow's best food,
And that talking draws off from the heart its black blood,
So she'll listen with patience, and let you unfold
Your bundle of rags as 'twere pure cloth of gold,
Which indeed it all turns to as soon as she's touched it,
And, (to borrow a phrase from the nursery,) mucked it.
She has such a musical taste, she will go
Any distance to hear one who draws a long bow;
She will swallow a wonder by mere might and main,
And thinks it geometry's fault if she's fain
To consider things flat, inasmuch as they're plain;
Facts with her are accomplished, as Frenchmen would say;
They will prove all she wishes them to—either way;
And, as fact lies on this side or that, we must try,
If we're seeking the truth, to find where it don't lie.
The pole, science tells us, the magnet controls,
But she is a magnet to emigrant Poles,
And folks with a mission that nobody knows,
Throng thickly around her, as bees round a rose.
She fills up the *carets* in such, makes their scope
Converge to some focus of rational hope,
And with sympathies fresh as the morning, their gall
Can transmute into honey,—but this is not all;
Not only for these she has solace—Oh say,
Vice's desperate nursling adrift in Broadway,
Who clingest with all there is left of the human,
To the last tender spar of the wreck of the woman,
Hast thou not found one shore where those tired, drooping feet
Could reach firm mother earth? one full heart, on whose beat
The soothed head in silence reposing could hear
The chimes of far childhood throb thick on the ear?
Ah, there's many a beam from the fountain of day,
That, to reach us unclouded, must pass on its way,
Through the soul of a woman, and hers is wide ope
To the influence of Heaven as the blue eyes of Hope;
Yes, a great soul is hers, one that dares to go in
To the prison, the slave-hut, the alleys of sin,
And to bring into each, or to find there, some line
Of the never completely out-trampled divine.
If her heart at high floods swamps her brain now and then,
'Tis but richer for that when the tide ebbs again;
As after old Nile has subsided, his plain
Overflows with a second broad deluge of grain;
What a health would it bring to the narrow and sour
Could they be as a CHILD for one little hour!"

MISCELLANEOUS.

BIOGRAPHY OF ST. NICHOLAS.

We suppose that everybody, or at all events, every good Knickbocker, is familiar with the name of Santa Claus, or St. Nicholas, but it is not every one who knows his history. Of this we are enabled to furnish a brief sketch, through the politeness of a member, who has investigated the subject with all the tact and ardor of an antiquary, and communicated the result of his inquiries at the late anniversary of the St. Nicholas Society:—

St. Nicholas was born on the 6th of December, in the year 343, at Patura, a city of Lycia, of reputable parents, who early initiated him in the doctrines of the Christian faith, which he practised in so exemplary a manner as to reach the ear and to receive the patronage of Constantine the Great, and through him he became the head of the Church, or Bishop of Myra.

His legendary life abounds too greatly with absurd statements of miraculous powers to warrant recital, beyond what is absolutely necessary in explanation of the origin of some of the patronages which superstition formerly assigned to him, and which are yet credited to those of the Latin and Greek Churches.

When he was an infant, and consequently dependent upon the sustenance with which Providence has so bountifully provided the female parent, he never could be induced to receive such natural support on Wednesdays or Fridays; a virtuous and exemplary attention to the ordinances of the Church, which marked him—justly, could we but believe the fable, "as a pattern for future infants," and caused him to be regarded as their peculiar Saint and Patron, under the endearing title of "Child Bishop."

St. Nicholas, as the Child Bishop, is usually depicted in Roman Catholic countries, surrounded by naked children; or, in some instances, with the emblematical device of two boys in a tub, the cause of which latter has been very minutely explained by an Italian author, who for the edification of the Papists, published this Saint's life in the year 1645. "The fame of St. Nicholas' virtues was so great," says the ingenious writer, "that an Asiatic gentleman, on sending his two sons to Athens for education, ordered them to call on the Bishop for his benediction; but they getting to Myra late in the day, thought proper to defer their visit till the morrow, and took lodgings at an inn, where the landlord, to secure their baggage and effects to himself, murdered them in their sleep and then cut them into pieces, salting them, and putting them into a pickling tub, with some pork which was there already, meaning to sell the whole as such.

The Bishop, however, having had a vision of this impious transaction, immediately resorted to the inn, and calling the host to him, reproached him for his horrid villany. The man perceiving that he was discovered, confessed the crime, and entreated the Bishop to intercede in his behalf to the Almighty for his pardon; who being moved with compassion at his contrite behaviour, confession and thorough repentance, besought Almighty God not only to pardon the murderer but also, for the glory of His name, to restore life to the poor innocents who had been so inhumanly put to death. The Saint had hardly finished his prayer, when the mangled and detached pieces of the two youths were by divine power reunited, and perceiving themselves alive threw themselves at the feet of the holy man, to kiss and embrace them; but the Bishop not suffering their humiliation, exhorted them to return their thanks to God alone for this mark of His mercy, and gave them good advice for the future conduct of their lives; and then giving them his blessing, sent them with great joy to prosecute their studies at Athens.

Numerous free schools were established for the instruction of youth, under the patronage of St. Nicholas, their great friend. And before the reformation, the election of what was known by the title of Boy Bishop, or Episcopus Puerorum in the Cathedrals in Europe, has been considered to have its origin from the alleged attachment of the saint to the rising generation. He is styled in several of the legends as "the glorious confessor. His was the peculiar honor of being worshipped by those of almost every country, "whose march was on the mountain wave, and whose home was on the deep." In illustration of this fact, there was scarce a place of any note on the coast of Europe, or adjoining the principal rivers, but what traces of temples of worship could be found, that were put under his protection, and enriched by offerings from mariners, fishermen and others, as well as by merchants trading beyond the sea.

The commerce and extensive fisheries of Holland, not only contributed in paying suitable attentions to St. Nicholas, but the country itself adopted him as their titular saint; and such was the high estimation in which he was held in England, a country he once visited, connected with the incident that his anniversary witnessed the birth of Henry the Sixth, that venerable seat of learning, Kings' College, of Cambridge, was dedicated to him and the Virgin Mary.

Italy too was proud to do him honor, by the act of Charles the Third, who instituted an order for the advancement of navigation, calling it the Argonauts of St. Nicholas; and at a later period when that vast empire, Russia, had taken a stand among the nations of the civilized world, she hailed him as her great patron, to share equally his protection with our "*Vauderlandt.*"

Even the Laplanders have been taught to hold St. Nicholas in veneration, and to this day place in the coffins of their deceased relatives small images of that Saint, whom they regarded as one of the most able and strenuous advocates for the dead. Our Saint was likewise venerated as the protector of virgins. There were, and still may exist, numerous fantastical customs observed in Europe and on the continent. In most, if not in all of the convents, it was customary on the eve of St. Nicholas, for their inmates to place each a stocking at the door of the apartment of the Lady Abbess, with a piece of paper enclosed recommending themselves to great Nicholas; and the next day they were called to witness the Saint's presents, who never failed to fill the stockings with various edibles with which the credulous virgins made a general feast. The custom was not long, it is inferred, confined to the convent, but gradually extended itself to the private dwellings of the Romanists, till in the lapse of time, the children in Holland and other countries, protestants as well as papists, invoked the bounty of the generous Saint, with more truth and sincerity than even its first recipients did. Among the good things the colonists brought with them, was this customs.

That of observing new year's day was another, and it would not be presuming too much to say that the first Christian child in the New Netherlands was taught the story of Santa Claus, and had received repeated tokens of his kind bounty, before she was taught her Heildelberg catechism.

NEW YEAR'S DAY IN WASHINGTON. The Washington Correspondent of the *Republican*, says that on New Year's Day, among the mansions opened to visiters, was Mrs. Madison's, whose "reception occasions are similar to the President's, with this exception,—in lieu of an east room with pictures and ornaments to attract the eye, she has an east room containing to be sure a few pictures ancient in appearance, but liquors of various kinds to attract the taste. Kind old lady! may her days be many, and may her distinguished name, before their termination, be given to hasten the triumphs of temperance. I thought, while there observing the different personages who presented their respects to this honorable lady, that many seemed to have more regard for the wine and punch than for her.—But every one to his taste."

JOHN BROWN, OF HADDINGTON, AND HIS SON EBENEZER.

The famous Mr. John Brown is well known in this, as well as his own country, as a man of deep piety, and laborious research. His Concordance is in almost every house where the Scriptures are most used. With the exception of a few weeks' schooling in boyhood, it is said he was never a pupil to any teacher. His first religious connection is said to have been with that branch of the Scotch Secession called the Anti-burghers. The current report is, that having applied to that body for license to preach he was rejected on the ground that no man, by his own exertions, could become such a prodigy of learning without *Satanic* aid. Certain it is he became a Minister in the Burgher connection, and their Professor of Divinity, which office he sustained to the entire satisfaction of all concerned, till he finished his course, and entered into his rest.

Mr. Brown had two sons by his first marriage, John and Ebenezer. John, from early youth, is said to have been of a thoughtful, serious, and devotional turn of mind. Ebenezer the very reverse—wild, censurably roguish; but not so vicious as the published anecdote would have him to be. He was a sad annoyance to his father's students of divinity with his worse than playful pranks. The worst I ever heard was a wicked trick he played on his brother John.—At a very early age John had received license to preach. And his father was very anxious that he should deliver his first sermon in his own pulpit, to which he agreed on condition that no notice of it should be given. But the unlucky Ebenezer found it out; who on Sabbath morning sallied forth, all over town, popping his head into almost every door, exclaiming, "out John is to preach to-day," and thus to poor John's dismay, brought an immense audience to witness his first attempt at preaching. And as if this were not enough to afflict his brother, the wicked creature crept into the pulpit—squatted down on the floor, playing him every sort of trick, till he was obliged to call for assistance to have the troublesome Ebenezer removed.

But as the pie story figures chiefly in the published anecdote, let me give it as we had it in early times. The administration of the Lord's Supper among all the denominations of Scottish Presbyterians is very different from what we are accustomed to in our own country. Some six or eight ministers are invited on the occasion—and quite a multitude from the surrounding country are brought together. The services commence on Thursday morning, and are continued to the following Monday noon. With the exception of the cities, this solemnity occurs only once a year. During the services the meals at the parsonage are expected to be very frugal—as little cooking as possible. But something extra is expected at the parting dinner on Monday, for the ministers and invited guests. It so happened that on one such occasion Mrs. Brown had prepared a large meat pie. The sermon in the forenoon was preached from these words: "All flesh is grass." The roguish, and I must say, the daring Ebenezer, had slipped home before the rest of the family—went to the pantry—cut round the crust of the great pie—removed it entire—scooped out every particle of flesh, filled the dish with green grass, wrote the text on a scrap of paper, which he placed on the grass—replaced the crust, and went on his way. That the afflicted father fainted away on the discovery of his son's audacity, I never heard, or what course he adopted in chastising his insolence, I know not. But this I do know, that that giddy, daring, frolicsome youth became a deep penitent, a genuine convert, an accomplished preacher. And so far did he exceed his father and brother in eloquence, pathos, and unction from the Holy One, that the enraptured old man has been heard to exclaim, "John and I *try* to preach; but Ebenezer *can* preach." I have heard the identical Ebenezer preach; and I can truly say, a more dignified, solemn, serious preacher I never saw in the pulpit. He was settled in the town of Inverkeeithing, a few miles from the city of Edinburgh, where he lived to a good old age, commanding the respect not merely of his own particular flock, but indeed of the whole surrounding Christian community. [Cor. Cong. Journal.

ERROR OF EARLY INTELLECTUAL TRAINING. When we are considering the health of children, it is imperative not to omit the importance of keeping their brains fallow, as it were, for several of the first years of their existence. The mischief perpetrated by a contrary course in the shape of bad health, peevish temper, and developed vanity, is incalculable. It would not be just to attribute this altogether to the vanity of the parents; they are influenced by a natural fear lest their children should not have all the advantages of other children. Some infant prodigy, which is a standard of mischief throughout its neighborhood, misleads them. But parents may be assured that this early work is not by any means all gain, even in the way of work. I suspect it is a loss; and that children who begin their education late, as it would be called, will rapidly overtake those who have been in harness long before them. And what advantage can it be if a child knows more at six years old than its compeers, especially if this is to be gained by a sacrifice of health which may never be regained! There may be some excuse for this early book work in the case of those children who are to live by manual labor. It is worth while, perhaps, to run the risk of some physical injury to them, having only their early years in which we can teach them book knowledge.—The chance of mischief, too, will be less, being more likely to be counteracted by their after life. But for a child, who is to be at book-work for the first twenty-one years of his life, what folly it is to exhaust in the least the mental energy which, after all, is his surest implement. [Friends in Council.

LITERARY REMUNERATION. The late Mr. Tegg, the publisher in Cheapside, gave the following list of remunerative payments to distinguished authors in his time:—Fragments of History, by Charles Fox, sold by Lord Holland for 5000 guineas. Fragments of History, by Sir James McIntosh, at £500. Lingard's History of England, £4683. Sir Walter Scott's Bonaparte was sold, with printed books, for £28,000; the net receipts of the first two editions only must have been £100,000. The Life of Wilberforce, by his sons, 4000 guineas. Life of Byron, by Moore, £4000. Life of Hannah More, £2000. Life of Cowper, by Southey, £1000. Life and Times of George IV, by Lady C. Bury, £1000. Byron's works, £20,000.—Lord of the Isles, half share, £1500. Lalla Rookh, by Moore, £3300. Rejected Addresses, by Smyth, £1000. Crabbe's works, republication of, by Mr. Murray, £3000. Wordsworth's works, republication, by Mr. Moxon, £1050. Bulwer's Rienzi, £1600. Marryat's novels, £500 to £1000 each. Trollope's Factory Boy, £1800. Hannah More derived £30,000 per annum for her copywrights during the latter years of her life. Rundell's Domestic Cookery, £2000. Nicholas Nickelby, £3000. Eustace's Classical Teacher, £2000. Sir R. Inglis obtained for the widow of Bishop Heber, by the sale of the Journal, £5000.

PUBLISHERS AND AUTHORS. An interesting article lately appeared in Fraser's Magazine, on literary affairs, of which the following, suggestive of an occasional "second sober thought" to publishers and of the *nil desperandum* to authors, is quite quotable for its anecdotes.

"Some of our most approved standard works want begging from publisher to publisher, and were only accepted by a sort of accident at last. Prideaux's *Connection between the Old and the New Testament* was, for instance, handled from hand to hand, between five or six booksellers, for two years. By one publisher the author was gravely told 'that the subject was dry; it should be enlivened with a *little humor*.' At last Echard recommended it to Tonson. *Robinson Crusoe*, it is well known, ran through the whole trade; finally, a bookseller, more knowing than his brethren, published it, and realized a thousand pounds from it. *Tristram Shandy* was offered by Sterne to a bookseller for fifty pounds, and was rejected: Dodsley eventually published it. The public, too, were oftentimes as stupid as the publishers. For instance, the *Rosciad* was perfectly unsuccessful at first; only ten copies were sold in five days; at length, Garrick, finding his own praises in it, patronised it, and then Churchill reaped a harvest from its sale.—Gray's *Ode on Eton College*, according to Wharton, excited very little attention. What may surprise some people still more is, that Blair's *Sermons* were refused by Strahan, the publisher. To turn to another class of works. Burn's *Justice* was sold by its author for a small sum, for he was weary, as he declared, of importuning booksellers to buy it; it now realizes an annual income. Buchan's *Domestic Medicine* was purchased for five pounds.

In light literature the author was also sacrificed to his own penury and eagerness, and to the blindness or cupidity of the publisher. Miss Burney's *Evelina*, all the world can remember, sold for five pounds; *The Wanderer*, by Savage, produced only ten; *The Vicar of Wakefield* was purchased, it is true, for the sum of sixty guineas, but it gained not that success until the *Traveller* had made its author's name famous. The narrow escape which Fielding had of selling his *Tom Jones* for an 'old song,' must not be omitted.—He had disposed of the copywright of that work for twenty-five pounds, when in great distress.—Thompson, however, happening to see the manuscript, advised his friend to get rid of his bargain, promising to introduce the novelist to Andrew Millar, the eminent publisher. Accordingly, Millar and Fielding met at a tavern. 'Mr. Fielding,' said the publisher, 'I always determine on affairs of this sort at once.' He paused—the heart of the author sank. Mr. Millar resumed: 'I cannot offer more than two hundred pounds for your work.' 'Two hundred pounds!' cried the delighted Fielding; and rushing from his chair he shook the publisher by the hand, then turning to the bell, summoned the waiter, and ordered two more bottles of wine. Alas, poor Fielding! there was no saving that ill starred, ill-conditioned, but most interesting man, from ruin. The independence of Fielding was of short duration; eventually he borrowed upon his works five hundred pounds from Millar, a sum which that generous man cancelled in his will. One sickens over these details, which bring to the mind the heart-ache of many a true genius, the disappointment, the degradation, the despair. We dare not dilate on modern days, one trait of which will perhaps suffice. *The Pleasures of Hope* were refused by every publisher of London and Edinburgh, and were only published at last on condition that the author should be content with the sum of ten pounds only, and that not until a second edition had appeared. [N. York Literary World.

MISHAPS OF AUTHORS. Two or three years ago, as we learn from the indefatigable Holden, the announcement was made to the literary world, that a new historical romance from the pen of C. F. Hoffman, would soon appear, to be entitled, "Red Spur of the Rampo." As it never *has* appeared, many hungry expectants for it may not have heard of the reason of its being kept back. It may certainly be laid down among the mishaps of authors.

Mr. Hoffman had been at work with unusual care for the six months previous on his romance, and an eminent book-publishing firm had contracted with him for the copywright. It had got to the ears of the reading public, and expectation was on the *qui vive* for its appearance.—The author, according to his custom, placed the manuscript sheets in a large portifolio by the side of his writing table, to prevent their straying away. Happening one day to take a look into his literary safe, he discovered, much to his astonishment and trepidation, that there were not more than half a dozen sheets of MS. in it. His feelings cannot perhaps be even imagined. His long labors had come to nought. But his manner of submitting to his loss, puts him, in that matter, by the side of Newton, in the time of his tribulation.

Mr. Hoffman called to the chambermaid, who had taken care of his room, and said:

"Mary, have you ever taken any papers from this place!"

"Sure I have, Sir," replied she with innocent frankness.

"For what purpose did you take them, Mary!" said the author.

"Sure, sir, to kindle the fire; and I thought you were very good to put them there!" said Mary.

"And pray Mary, how long have you been in the habit of taking papers out of here!"

"All the winter, sure;" said the innocent Mary, "but I did'nt think there was any good to them for they were scribbled all over."

"Ah, Mary!" exclaimed the ruined author, "do you know that you have done me an irreparable injury!"

"A reparable injury!" said Mary, "what's that! Sure, but I am very sorry sir."

"And so am I," said the author—but he said nothing more. [Hartford Courant.

ASTRONOMICAL DISCOVERIES BY LORD ROSSE'S TELESCOPE. At a meeting of the Royal Irish Academy, in Dublin, on the 30th of January, Dr. Robinson announced some interesting facts in astronomy, which the gigantic telescope of Lord Rosse has recently brought to light. These relate to a remarkable planetary nebula, Herschel's figure 45. This looks like an oval disc, reminding one of the planet Jupiter; but it appears now to be a combination of two distinct bodies. In both these the centre consists of a cluster of tolerably large stars; in the first, surrounded by a vast globe of much smaller ones—in the other by a flat disc of very small stars, which, when seen edgeways, had the appearance of a ray. This nebula, recently observed through Lord Rosse's telescope, has the central cluster, the narrow ray, and the surrounding globe. A remarkable proof of the defining powers of this vast instrument exists in the fact that Dr. Robinson saw with it the companion of the well known Gamma Andromedae, or two blue stars, which he had never before seen. It was discovered by the celebrated Struve, with the great Pulkova Refractor, and is a very severe test.—The ring of Saturn, by the help of Rosse's telescope, shows irregularities, which are most probably mountains, on its eastern side. It is remarkable that this character of Saturn's ring was anticipated by La Place, though no telescope existing in his day was sufficiently powerful to make the discovery.

SURVEY OF THE NORTH WESTERN COAST OF AMERICA. In the course of a few days the U. S. Revenue Cutter Ewing, which has been altered and repaired for the purpose, will sail for the North West coast of America on Surveying duty.

The expedition is in fact but a continuation of the surveys of the coast of the United States, placed by law under the superintendence of Professor Bache, and it is intended to explore and survey the entire coast bounding on our possessions on the Western side of this continent. The magnitude and importance of this work can only be properly appreciated by those who have occasion to traverse that comparatively unknown and unexplored coast.

The officers connected with both departments of the survey, hydrographical and topographical, will rendezvous at San Francisco, and will in all probability commence their labors with the survey of that important harbor, and all the operations on the western coast will be conducted with the same care as to accuracy as on our shores. The operation of the winds, tides and currents will be noted hourly, and meteorological observations will also be carefully kept. [N. Y. Courier & Enquirer.

PURITAN OPPOSITION TO BEAR-BAITING. Macaulay, in his new history of England remarking on the Puritan character, uses this language—"The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators."

ANECDOTE OF DR. BEECHER. We have perhaps seen in print the following anecdote, although we do not pretend to give it verbatim, but substantially; at least, we have heard as the Rev. Dr. Lyman Beecher was going home one night, carrying a volume of an encyclopedia under his arm, he saw a small animal standing in his path. The Doctor knew that it was a skunk but very imprudently hurled the book at him.—Whereupon the skunk opened his battery with a return fire so well directed that the Doctor was glad to retreat. When he arrived at home, his friends could scarcely come near him. His clothes were so infected that he was obliged to bury them. Some time after this, one of Dr. Beecher's enemies published a pamphlet speaking very abusively of him. 'Why don't you publish a book, and put him down at once,' said one of his advisers. 'I have learned better,' said the Doctor. 'Some years ago I issued a whole quarto volume against a skunk, and I got the worst of it. I never mean to try that experiment again.'

FINE ANAGRAM. The most admirable anagram on record, is the answer to the question *Quid est veritas?* (What is truth?) put by Pontius Pilate to our Saviour. *Est vir qui adest*, (It is the man who is here.)

A GOOD INTERPRETATION.—A gentleman asked a wit the meaning of the passage, "He clothed himself with curses as with a garment," to which the wit replied, "He had a habit of swearing."

VARIOUS DEFERRED ITEMS.

BOSTON ATHENÆUM. At the annual meeting of the proprietors of the Boston Athenæum, on Monday last, a statement of the condition of the library of that institution was made by the Trustees. It appears that during the past year 3346 volumes have been added to the library by purchase, and 830 by gifts from individuals. The purchases have been made chiefly from the Bromfield Fund. There have also been purchased 11,000 pamphlets, and 7393 have been received as donations. Among the latter is a very valuable collection, 6000 in number, belonging to the late John Quincy Adams. These were presented by his son, the Hon. Charles Francis Adams. The Athenæum Library now contains about 50,000 bound volumes, and 100,000 pamphlets.

Among the former, are the books which formerly belonged to Washington, and many of which were presentation copies to him from their authors. These books were about to be carried to England for sale, when some public spirited individuals of this community secured them and placed them in their present depository. Among the manuscripts of the Athenæum is a beautiful set of classical works of Sanscrit literature, copied in India under the direction of a learned Hindoo pundit. The pamphlets of the library surpass every other collection of the kind in the United States, in number, value and rarity.

Under the vigilant and courteous superintendance of Mr. Charles Folsom, the accomplished librarian of the institution, the Athenæum has had the advantage of his good taste and learning in the selection and arrangement of books, and has presented added claims upon the liberal support of the community. The new and elegant building, to which it will be transferred in the Summer, will render it still more attractive as a place of literary resort. The following are the officers of the institution for the ensuing year:—President, Thomas G. Cary; Vice President, John A. Lowell; Treasurer, Josiah Quincy, Jr; Secretary, Henry T. Parker; Trustees, William T. Andrews, Edward Wigglesworth, George S. Hillard, Samuel Austin, Jr., O. W. Holmes, Charles Amory, Henry B. Rogers, William R. Lawrence, George T. Lyman. [Courier.

PARK STREET CHURCH. Rev. Mr. Stone, of Middletown, Ct., has accepted the invitation of Park Street Church and Society, of this city, to become their Pastor.

BALDWIN PLACE CHURCH. Rev. Dr. Tucker, entered upon his ministry as pastor of the Baldwin Place Baptist Church, this city, on Sunday, Dec. 31.

RELIGIOUS MEETINGS IN BOSTON. Besides the meetings held in Federal street for free conference on practical religion, we learn from the Journal that a series of sermons, by a number of clergymen, is soon to be commenced at the Lowell Institute, on the Evidences and appropriate use of Revelation. In Salem street Church, where there is stated to be "more than ordinary religious interest," Dr. Beecher is to preach "to the young." Christ Church is also to be opened for divine worship. "We are happy to learn," says the Family Visiter, "that some of our churches are beginning to feel the importance of an immediate and earnest effort to promote the cause of religion."

ECCLESIASTICAL. An Ecclesiastical Council, in Walpole, Jan. 1., dissolved the ministerial and pastoral relation which has existed for twenty years between the Rev. Asahel Bigelow and the Orthodox Church and Society in Walpole.

Rev. Mr. Washburn was dismissed from the pastoral charge of the Second Orthodox Congregational Church in Fall River, on Tuesday, Jan. 2.

Rev. Mr. Hammond was dismissed from the pastoral charge of the Congregational Church in Canton, on Jan. 2d. [Reporter.

VIRGINIA LEGISLATURE ON SLAVERY. We last week quoted Mr. Floyd's Resolutions. It appears from the following, that counter resolutions have been presented.

"The slavery question is earnestly engaging the attention of the Virginia Legislature. Mr. Scott (Whig) introduced into the House of Delegates, a series of resolutions, directly counter to those submitted by Mr. Floyd. The Richmond Enquirer denounces them as 'surrendering the whole question of Southern rights.'"

THE PRESIDENT OF LIBERIA.—President Roberts, of Liberia, is the son of a pious old Methodist mulatto, and it was not many years since he was a hand on board of a lighter, upon the Appomatox river, at Petersburgh, Virginia. He has contributed as a civilian and soldier to the establishment of the Colony at Liberia; was a brave General, an enterprising merchant, the first colored Governor, and now as its Chief Magistrate, has had personal interviews with Lord Palmerston, General Cavaignac, and Queen Victoria; and made treaties with the governments of England and France.

FRANCIS DE VICO. The celebrated and learned Jesuit Astronomer, Francis de Vico, died in England on the 15th ult, whither he went on business connected with the Georgetown, (D.C.) College. He was for several years Professor of Astronomy in the University of Rome, and Superintendent of the Roman Observatory, and is well known as an author.

COLD WEATHER AND LONG LIFE.—At Franconia, N. H., the coldest place in the Union, and where the weather changes more suddenly and more extensively than any other, *the people are healthy and long livers.* P. Putnam, Esq., furnishes these facts for the N. Y. Evening Post: 'We have in this place and vicinity a good number of aged people; you are doubtless aware that the population is sparse in this section of the country, but within a circuit of four or five miles, I have in my recollection persons of the following ages, viz: 96, 94, 87, 85, 87, 80, 88, 77, 82, 83, 80, 75, 90, 85, 80, 84, 80, 79, and there are probably others whom I do not recollect, besides many others of 70 years of age and upwards. My impression is that the cholera has never visited this State, certainly not this vicinity.

THE IRISHMAN'S WINDOW. A gentleman residing in Albany, as the story goes, seeing an Irishman removing an embankment from a dwelling, inquired, 'Patrick, what are you doing! 'I am opening the cellar window, to be sure.' 'And what are you doing that for!' 'May it *plaise* your honor,' said Patrick,' *to let out the dark.*"

MORTON'S
Letheon Dental Establishment,
NO. 19 TREMONT ROW,
Opposite the Boston Museum.

☞ This establishment takes its name from being the place where Ether was first inhaled, and the discovery of its uses originally made;—and as its name imports, the various operertions of Dental Surgery are here performed, and Ether or Chloroform administered by the discoverer himself. The operations of EXTRACTING, FILLING and INSERTING TEETH, performed by Dr. Morton, embrace the most modern improvements in America and Europe, and in consequence of the Ether Discovery, his extensive correspondence with the most skilful practitioners, at home and abroad, gives him the great advantage of gaining the earliest intelligence of all inventions and discoveries in his profession. Dr Morton offers his services in the administration of Ether with especial confidence, having had great experience both at his own rooms and at

THE MASSACHUSETTS GENERAL HOSPITAL,

in connection with the Surgeons of that Institution, who are respectfully referred to.

Extracts from the Reports of the Exhibition of the Worcester County Mechanics Association.

"ARTIFICIAL TEETH. A set of Teeth were shown by Dr. Morton, which were not only carved in a very handsome manner, perhaps faultless, having the particular merit of sustaining the harmony of proportion to the last Teeth of the jaw, and giving a peculiarly natural appearance of the gum and jaw in that part, but were articulated in the most perfect manner. They were more complete and more perfect, taken altogether than any other. The Committee on that account *regard them as the best* SILVER MEDAL."

"The Massachusetts Charitable Mechanic Association award this Diploma to MORTON & WHITMAN, for a splendid case of Artificial Teeth, exhibited by them at the Exhibition and Fair of 1847.

GEORGE G. SMITH, Pres.
HENRY N. HOOPER, Vice. Pres.
JOHN KUHN, Sec."

Extract from the Report of the Mass. General Hospital

"Dr. Morton, in 1846, discovered the facts before unknown, that Ether would prevent pain in Surgical Operations. He first established these facts by numerous operations on Teeth. eopos p30 dec9

CONGREGATIONAL SINGING BOOK. A collection of Sacred Music, consisting of the most familiar Psalm and Hymn tunes for use in Churches, Sunday Schools and Families. Price 87½ cts. A liberal discount to purchasers by the quantity.

"This book is designed to facilitate Congregational Singing; to obviate the practical difficulties in the way of wholly dispensing with the choir in our Churches, and depending entirely upon the congregation for that part of the worship. To this end, its compilers have selected from the thousand tunes furnished by our modern collections, *sixty-seven*, which are universally known, or, at any rate, most universally sung. To these tunes, thus selected, Psalms and Hymns have been adapted, such as are most general in their subject and application, the purpose being to have them all suited to any religious occasion."

Just published by
CHAS. S. FRANCIS, & Co., New York,
JOS. H. FRANCIS, Boston.

Copies for examination will be furnished by the Publishers. tf nov25

MACAULEY'S HISTORY OF ENGLAND.—The History of England from the accession of James II., by Thomas Babington Macauley, vol I.
Dickens' New Story, the Haunted Man and the Ghost's Bargain, 6 cents.
Dr. Brazer's Sermons, with a Memoir.
Dr. Peabody's Sermons, with a Memoir.
Just received by
CROSBY & NICHOLS,
jan13 1is2os 111 Washington st.

DR. BRAZER'S SERMONS. CROSBY & NICHOLS, will publish early next week, a volume of Discourses by the late John Brazer, D. D.
dec23 1is2os 111 Washington st.

REMOVAL.
Dr. Rufus E. Dixon,
SURGEON DENTIST,
HAS REMOVED
FROM NO. 7 WINTER STREET TO NO. 22 WINTER STREET,
ON THE OPPOSITE SIDE.
aug14 tf

DANIELL & CO.,
No. 201 WASHINGTON STREET.
HAVING RECEIVED BY RECENT ARRIVALS A LARGE STOCK OF
NEW GOODS,
WE are enabled to offer one of the best assortments to be found in the city, consisting of a full supply of
BLACK AND COLORED SILKS,
DRESS GOODS. CLOAK GOODS,
—AND—
SHAWLS,
LINENS, EMBROIDERIES,
HOUSEKEEPING GOODS,
MOURNING ARTICLES.

Our stock is selected with great care, and no pains spared to have such goods only as we can recommend. Our endeavor is to give our customers a GOOD ARTICLE at a LOW PRICE, and as we import many of the
FOREIGN GOODS,
—AND RECEIVE OUR—
AMERICAN GOODS,
at the lowest manufacturers prices, we are always able to sell "*as low as the lowest*," "*as cheap as the cheapest.*"
DANIELL & CO.,
No. 201 Washington Street.
sept30 3m7tis6tos

SUBSCRIPTIONS
RECEIVED FOR THE FOLLOWING PERIODICALS
BY
THOMAS WILEY, JR.,
—Late Jordan & Wiley—
AT THE
BOSTON PERIODICAL AGENCY,
No. 20 State Street.

PICTORIAL MONTHLIES.		Knickerbocker	5 0
London World of Fashion	6 00	Silliman's Journal of Science and Arts	5 00
London Art Union Journal	6 00	Daguerreotype (semi-mo.)	3 00
Graham's Magazine	3 00	JUVENILE.	
Godey's Lady's Book	3 00	Merry's Museum	1 00
Columbian Magazine	3 00	Parley's Magazine	1 00
Union Magazine	3 00	Youth's Cabinet	1 00
Ladies National Magazine	2 00	Young People's Mag.	1 00
Christian Parlor Magazine	2 00	Boys' and Girls' Mag.	1 00
Ladies' Garland	1 00	MEDICAL.	
Family Circle	1 00	Braithwaite's Retrospect of Med. Science	1 50
Sears' Family Magazine	2 00	Medical Chirurgical Review	3 00
*** Any two of the above	$3 00	London Lancet	5 00
Monthlies for $5 00.		Ranking's Abstract	1 50
REVIEWS.		Boston Medical and Surgical Journal	3 00
British and Foreign Medico Chirurgical	3 00	N. Y. Journal of Medicine	3 00
London, Foreign, Edinburg and Westminster, $3 00 each, or for the four,	8 00	American Journal of Medical Science	5
Blackwood's Quarterly	3 00	British and Foreign Medical Review	3 00
American (Whig) Review	5 00	LAW.	
Democratic	3 00	Law Library	10 00
North American	5 00	Law Reporter	3 00
Christian	3 00	Library of Law and Equity	7 00
Universalist	3 00	MISCELLANEOUS.	
Bibliotheca Sacra, Theo.	4 00	London Pictorial Times	9 00
Mass. Quarterly	3 00	Lon. Illustrated News	9 00
The 19th Century	3 00	London Punch	5 00
RELIGIOUS.		Farmers' Library	5 00
Biblical Repository	3 00	Horticulturist	3 00
Christian Examiner	4 00	Horticultural Magazine	3 00
Monthly Religious Mag.	1 00	Mechanics' and English Magazine	3 00
National Preacher	1 00	New Englander	3 00
New Englander	3 00	Howitt's Journal	3 00
Ladies' Repository	2 00	People's Journal	3 00
LITERARY.		Mothers' Magazine	1 00
Blackwood's Magazine	3 00	Mothers' Assistant	1 00
Eclectic	6 00	Mass Common School Journal	1 00
Living Age (weekly)	6 00	Fowler's Phrenological Journal	1 00
Hunt's Merchants'	5 00	Edinburg	20 0
Jour. of Franklin Institute	5 00		

All the principal Newspapers of the day. A liberal discount made to clubs, or individuals who subscribe for several works. All English Periodicals imported to order.

All the above works may be neatly bound, and back numbers supplied when necessary, by leaving word at the Counter. eoposly feb12

VEGETABLE PULMONARY BALSAM. With entire confidence the VEGETABLE PULMONARY BALSAM is offered to the public as the *safest, best, and most approved remedy* that can be found for COUGHS, COLDS and CONSUMPTION, Asthma, Phthisic, Spitting of Blood, Whooping Cough, and all Pulmonary Affections and Diseases of the Lungs. It has been tested by the experience and observation of thousands for upwards of twenty years, is extensively used and recommended by eminent physicians in their regular practice, and has become a standard family medicine. Those in want will find it a truly excellent article. Be sure and get the VEGETABLE Pulmonary Balsam, signed *Wm. Jon's Cutler*, as there are many *counterfeits and imitations.* Sold by Apothecaries and Country Merchants generally. Price 50 cents.
nov25 os6mos

ORCHARD HILL FAMILY BOARDING SCHOOL. *Mr and Mrs Mack*, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Mr. C. E. Horn is Teacher of the Pianoand Singing.

The Fall Quarter